

AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VI

JULY 1935

No. 7

THE CHOSEN PEOPLE

Claims and counter-claims for national, and racial and religious superiority are common. From the stenographic report of a lecture given under the auspices of the Israelite Brotherhood of Bombay, on "The Temple of Solomon" the following is extracted:—

Let us study this doctrine about the Chosen People. Most Jews misunderstand it. Just as they have forgotten and do not truly understand their doctrine of Gilgool, so also they have an entirely wrong conception about the meaning of the expression "the Chosen People". Think calmly and dispassionately for a moment: Jews claim that they are the chosen of God. Very well, but our Muslim brethren make a similar claim—there is no God, but one God, Allah, and Muhammed is His Prophet; those who are not Muslims are Kafirs or infidels. Turn to Christians—what do they say? Jesus is the only begotten

Son of God, and those who are not Christians are Heathens, and go to eternal damnation. Some Parsis also have a similar foolish notion; to them birth in a Zoroastrian body means perfection of the Soul! And among the Hindus we have the Brahmins—ah! they too are very proud, they belong to the highest caste, and what are Jews and Muslims and Christians to them? Mlechchas! How absurd this is for a reasoning man! Yet behind this arrogant superstition of almost every race and religion there is a truth. Who are the Chosen People? The Chosen People are those Souls who have determined to guide their own lives by the use of their own reason; who have resolved to let superstitions go, to question every habit and custom of their lives, and who seek aid and guidance from the Soul within their own Hearts. Such persons may be Jews or Gentiles, Christians or Heathens, men or women, rich or

poor, young or old—those distinctions and differences matter not; in them the Soul has made a resolve and thus that Soul has become the chosen of God. Therefore you must not look upon yourselves as being chosen ones simply because you are Jews in this life, that is, wearing Jewish bodies. You know as well as I do that there are bad and wicked Jews, immoral Jews, evil Jews, just as there are bad and wicked and immoral men and women in all other communities. How could such Jews be the chosen of God?

How to know if we are the Chosen Ones? Very easy. Each one of us must ask himself whether he has in him any streak of the six and seven things hateful to the Lord. What are they? Go to *Proverbs*, chapter 6, verses 16 to 19 and see for yourselves what are these things:

These six things doth the Lord hate: yea,
seven *are* an abomination unto him:
A proud look, a lying tongue, and hands
that shed innocent blood,
An heart that deviseth wicked imagina-
tions, feet that be swift in running to
mischief,
A false witness that speaketh lies, and he
that soweth discord among brethren.

Pride, falsehood, cruelty, wicked thinking, mischief making, false witnessing, and sowing of discord—could any thing be clearer? To abstain from these seven sins is the commandment. Of what avail can it be merely to wear a Jewish body, or to observe outwardly Jewish rites if the mind and the

heart are not free from these impurities?

In the entire human kingdom the process of evolution brings a man to enter the race of the Chosen People, by seeking Soul-Knowledge, and with its aid beginning the task of erecting the Temple of Solomon. Among the Hindus there are seven-storied and nine-storied temples and these stories symbolize the degree of knowledge acquired. Wherever Pure Magic and Wisdom Religion are studied, its practitioners and students are known as Builders—for they build the Temple of Knowledge and of Secret Science. There are two classes of Builders: speculative and operative. In Freemasonry they use these terms also, but not quite correctly, for Masons as well as Jews have lost the real knowledge of Building the Temple. When students study theory they are called Speculative Builders, but when they begin to practise the art in their daily lives, and to exemplify in works their control over Nature and Nature's forces then they are called Operative Builders.

Thus theoretical study is the first step, and practice is the second. If we desire to be the Chosen of God we must become the actual builders of the Temple. What substances and what qualities shall we need for our task? What are the requirements for building a Temple?

THOUGHTS ON THE DHAMMAPADA

[Hugh P.A. Fausset here examines the Buddha's Way of Law and the Christ's Way of Love and shows how they are complementary.—Eds.]

A new English translation of the *Dhammapada* by Professor Bhagwat has recently been issued by the Buddha Society of Bombay and is obtainable* in England for the small sum of one shilling. It is both a handy edition and a reliable translation, and it includes, for those who can benefit thereby, the Pali text in Devanāgarī characters.

The Society believes that the *Dhammapada*, which is accepted as a genuine collection of the sayings of the Buddha, deserves to be as widely known as the *Gita*. And they have brought out this Edition to popularise it. Sharing as I do their belief that a sympathetic study of it cannot fail to purify the mind and enlighten the heart, I am anxious to commend it as helpfully as I can to the notice of English readers. And perhaps I can do this best by discussing some prejudices which have commonly to be surmounted by Western minds before they can receive the truth of the Buddha's teaching.

A recent contribution to THE ARYAN PATH (by Lady Hosie—March 1935) reproached the Buddha for encouraging his followers to pile up merits for themselves and for regarding women and children as hindrances to perfect living. She contrasted his monastic temper with the kindly humanity of Jesus Christ, of whom she wrote that "His is the only

religion which says that a man can be at one with God while having a wife, a family, and eating three meals a day—including flesh." We may well smile at this easy disregard of such sayings of Jesus as that "if any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." And we may regret the prejudice which allows a writer to suggest that there was no place in Buddha's teaching for the married householder, when in truth it provides with great wisdom for the needs of those in all stages of development.

But no great teacher in allowing for these different stages has ever reduced his ultimate demands. In those demands both Jesus in his love and Gotama in his wisdom were uncompromising. Neither taught that it was enough to domesticate the physical appetites or to be impulsively warm-hearted. Each, in their different modes insisted that the Gate was strait and the way narrow which lead unto life. Nor in their knowledge of the few that find it did they ever encourage the many to believe that it could be entered by any wider gate. After framing his divinely simple and direct moral code for the needs of all, at whatever stage of growth, Buddha addressed him-

* Obtainable from THE ARYAN PATH Office in Bombay, London & New York.

self more particularly to those who were ready to advance towards spiritual maturity. Consequently despite his rejection of the two extremes of pleasure and mortification his teaching tends to affront those who are still dominated by a thirst for physical existence. In his five rules, which were sufficient for the immature in years and experience, Buddha sought only to bring this thirst under control, to civilise and humanise it. But ultimately he insisted, in the one who would enter into the true being of Nirvana, it must be extinguished.

And it is the fundamental stress he laid upon the necessity of extinguishing this thirst which offends the instincts of so many Westerners and which they resent as inhuman. They fail to recognise that Jesus expressed the same truth in a different way when he taught that the desires of self must die on the cross of love.

"But what a difference!" many would say, who find it easier to reconcile their personal desires with Jesus's gospel of love than with Buddha's sacred truth of suffering. And one must admit that there is a real difference, if only of aspect and emphasis, between the narrow way of Christ and the middle way of Buddha. *Dhammapada* means the Steps of the Law. Jesus invited men into the way of love. Are these but two modes of one way, each of which in the expression of imperfect devotees can reflect characteristic weaknesses, but which beyond a certain point merge into each other, love fulfilling the law, the law informing love? Unless a

reader approaches the *Dhammapada* with at least an open mind towards this question, he is likely to allow prejudice to blind him to its truth. But given a readiness to study it in the light of unflinching self-awareness, I think he will find that the law it unfolds is as necessary as the love which he has too easily assumed to be a sufficient inspiration.

And, indeed, the distinction which I have suggested between love and law is itself misleading. For the *Dhamma* of which we follow the Foot-falls in the *Dhammapada* is no legal code imposed upon human nature by an austere moralist from without. It is the Creative Order, divined by the Buddha within the living movement of the universe and the evolving Soul of man. He named it "Truth and Law" and bid each man "visualize it in himself" and so become "*The Custodian of the Law*". And it was out of his own vision of the reality of this order that he defined the demand it made upon those who would bring their nature, step by step, into harmony with it, until they entered the freedom at its heart.

Those in the west who have been taught to conceive of redemption exclusively in terms of sacrificial love may well at first find the Buddha's message too cool and collected. But there are different modes of sacrifice, and the heart is not the only altar of purification. The mind must be redeemed too. This is a hard fact for many warm-hearted people to face. They insist that love is enough without

considering its degree of illumination. Ideally, pure love is pure truth; it opens the doors of vision. But actually few are so pure in heart that they can afford to neglect the discipline of the mind which brings enlightenment. This discipline does not involve a supreme and sudden act of self-devotion, but rather a persistent reduction of the self to the measure of truth, until at last the illusions of self-will and personal desire are dissipated and the bonds of error are broken.

The sacrificial nature of this patient process of self-effacement is seldom recognised by those who point exclusively to the cross of Calvary without being called themselves to make any such supreme sacrifice. Many in fact who shrink from what they consider the inhuman detachment of Buddha betray an unconscious fear lest the quality of their "human" feeling should be put to a test which it cannot survive. But for Buddha who knew that a complete self-knowledge was a condition of true self-sacrifice, this test was crucial. Hence the primary emphasis which he laid upon "right thinking". Ignorance had begun in the "awakening of a thought". In the soil of self-conscious thought had sprung up craving. And this craving, wherein disunited man hungered in all sorts of perverse ways to regain unity could only cease when his consciousness was reconciled with the original will from which it had lapsed: The ignorance of partial knowledge must be resolved in the illumina-

tion of perfect knowledge. Hence it was that in Buddha's teaching to "embrace false views" was to be consigned to hell. And the *Dhammapada* continually emphasises the truth that "worst of all stains is the stain of ignorance," and that it is the man who is "full of wrong thoughts," who is at the mercy of his lusts.

Consequently Buddha saw in the resolving of doubt or division the crux of the spiritual problem. "Neither nakedness," says the *Dhammapada*, "nor matted hair, nor dirt, nor fasting... nor assuming ascetic postures, can purify a man who has not solved his doubts." The primary stress which Buddha laid on the solving of doubt is particularly relevant to the needs and the temper of to-day, when men's minds have turned away from Faiths but are at sea for want of inward enlightenment. Buddha, one might say, distrusted faith as he did love, because he saw how easily the force of both could be exploited by false feeling. And human experience proves him right. He saw that the mind had to be perfectly clarified, if the heart's reason was to become truth itself. For let the smallest element of doubt be left imperfectly resolved beneath an affirmation of faith, however enraptured or assured, and it would falsify that faith—it might even infect it with fanaticism (how often it has!) and make the faith a bondage, not only to its professor but to thousands of others. But the man who had truly thought his last doubt away by correctly understanding the nature

of reality and accepting in full consciousness its self-renouncing conditions was free from both doubt and faith, as he was from yearnings in regard to this world or the next and from the fetters both of merit and demerit. If Buddha encouraged his followers to "accumulate much merit," as Jesus did his "to become perfect even as your Father in Heaven is perfect," it was only that they should attain to a pure worth beyond all self-interested attachment, of which considerations of merit and demerit were a reflection. But in his view the bondage of the false self would persist, if in subtle and deceptive ways, until the unreality of this self was completely realised. Then reason itself would cut the bonds. And so we read: "Get yourself rid of this vast suffering by becoming possessed of perfect knowledge."

But if wisdom was in Buddha's teaching the key to disinterestedness, compassion was the oil by which it was to be continually turned in the harsh locks of the world. Yet the two were never to be dissociated and it is hard for many Westerners to believe in the virtue or perceive the value of a dispassionate compassion. How, for example, they may ask, can a man be really compassionate who accepts and acts on the following?—

"Impermanent are all component things." He who perceives this with insight becomes thereby immediately unmoved by suffering. This is the Path of Purity Supreme.

To be "unmoved by suffering"

may seem to imply a callousness which makes compassion impossible. Yet we know that Buddha who had perceived this truth and been changed by it was at once the serene and the compassionate one. Do we do right then to resent the stress he lays on the necessity of growing through and beyond suffering? Or is our attachment to suffering but another reflection of our attachment to a false self? If we are to profit by Buddha's teaching, we need above all to get this clear. The escape from suffering which he preached was not from helping to lift the burden of the world's suffering nor was it from consciousness into nescience. None knew better than he that, in the words of *The Voice of the Silence*, "Thou shalt not separate thy being from Being". This is the true suffering without which we cannot live and breathe in all, as all breathes in us. And Buddha never counselled escape from it. The suffering to which he insistently drew men's attention and which he bid them eradicate was of another kind. It was the result of being at discord with the Creative Will instead of at unity with it. It was the price men paid for having fallen, in the necessary pursuit of self-awareness, out of reality into appearance. Buddha knew that men must come to truth through the fires of such suffering, but out of his compassionate wisdom he sought to save them from prolonging the pains of blindness. Not, however, by acquiring a stoic invulnerability. That is a familiar misreading of his teaching. For

the stoic has not entered the realm of being; he has merely fortified himself in the realm of existence. Buddha invited men into the realm of being. He bid them to be "in full accord with all that lives" by shedding the last veil of the *exclusive, acquisitive ego*. And if his teaching with regard not only to sensual pleasures, but to the affections seems at times in the *Dhammapada* to demand too much of human nature and to deny its dearest and tenderest ties, it is well to remember how subtle and tenacious is the bondage of egoism, just because it is interwoven with tender affections. The great teacher inevitably shocks men out of their acquiescence in error, and if Buddha seems too severe in his exposure of men's false conceptions of what is dear and pleasurable and painful, it was that he might release them into the truth. And this truth was no such negative emptiness and indifference as his critics, who have not crossed the gulf, suggest. To those who are still bound and blinded by existence, Nirvana seems a state of nonentity. But those who have entered being through non-being know it to be the only state of real identity. Far from denying the hope of joy to men, Buddha assured them that they should experience it in all its fullness and purity. "Let him renounce his little pleasure," we read, "in view of the abounding bliss." And it was "from the profound happiness which results" that one will put an end to suffering. Nor was this happiness to be

enjoyed in a sublime isolation. It was the self-bound man who was alone and homeless in spite of all his apparent attachments. The liberated man had come home to the real, where alone true and free relationships were possible and where out of a spirit poised and at peace he could "bring out the spirit of the events of ordinary life".

Doubtless the emphasis which Buddha laid upon the necessity of SELF-possession displeases many people. And the calm cultivation of the twin virtues of wisdom and compassion may seem at first inferior to the simple organic surrender to love which the Christian has been taught to revere in Jesus. I have already suggested why Buddha, in his clear vision of man's bondage to false feeling, counselled a different method. But he, no less than Jesus, put before men the ideal of a complete response of the soul to its creator. There are, however, two ways of realising this ideal. You may lose the self to find it or you may find the self to lose it. The two ways are not of course separable. But Buddha may be said to have stressed the latter, Jesus the former. The impulsive may lament the cool reasonableness of Buddha's spirit, but they have no right to say that he taught men to elevate the self, not to change it, or that his ideal was one of superior self-centredness. Certainly he did preach that the true self, the "Lord very difficult to find," was the necessary centre of the divine life, and that self-sacrifice, far from destroying SELF-possession, inevitably brought it into

being. But that is true, and it is one of the reasons why the *Dhammapada* should appeal to the many to-day in the West who recoil from doctrines associated with primitive blood-sacrifice and look for emancipation by becoming more mindful instead of less. Its twenty-six

Cantos may not possess the poetic suggestiveness which irradiates the *Gita*. But from the standpoint of dispassionate reason they define very explicitly the process and discipline by which the conscious self may be brought into the unity of being.

HUGH I'A. FAUSSET

We are all children, learning to walk. The Path of Life stretches all around us, east and west and north and south. Shall we walk the pleasure path of sensuous life and find our garden path turning into a dry sandy desert, trackless, waterless, where we will famish and die? Or shall we walk the routine path of waking and sleeping, now well—now ill, till birth leads to death, and death to new birth and another routine of life? Or shall we walk the lonely path of the creating intellect, of poet—philosopher—artist, who has eyes for the stars and space, but who is blind to the real souls of stars in space; who seeks beauty of form and allows beauty of life and spirit to illusion him; who, even when he serves his fellows serves gropingly because his is but a partial, a shadowy vision? Or shall we take that straight way and that narrow path of the Sage, of the Buddha, the path of Wisdom and of Compassion?

It will be well for us to pause a while and try to see the mighty distinction between the first three paths just mentioned, and the last one, the Path of Enlightenment and of Service. The path of sensuous life, the path of routine, the path of the intellectualist or the creative artist are not single paths. There are millions of ways in which senses grow wild. Every home and every member in every family has a different routine, and there are endless paths of routine. The painters and poets, the critics and philosophers all differ from one another, and must differ, for unless they differ and show this dissimilarity, they are called copyists, plagiarists and rejected by the world. But turn away from these, and now come to the fourth of these ways of life, to the straight Way and the narrow Path of which the Bible speaks, to the Path of the *Gita*, and the Upanishads, to our own Arhatta, the Noble Path of the Arhats. Ah! that Path is of a single file. On that Path we but follow faithfully in the footsteps of our Illustrious Predecessors. On that Path senses are to be controlled in one and only one way; the routine of life for each and all is one and the same routine; the philosophy which teaches Truth, the art which reveals Beauty, the religion which enhances the Good in each of us is a single philosophy, is an art that repeats itself, is the good that makes us exactly the same at each stage of the pilgrimage. On that Path not originality, but identity is needed—there is no difference between the Arhats, on the one hand, and the Sowanees on the other. It is ever the same old Path, the Ancient Way, the Grand Trunk Road on which all souls progress, the Highway of the Spirit which leads to Nirvana.

—From a Lecture on "DHAMMAPADA—STEPS ON THE PATH"

PUNISHMENT AND PERSONALITY

[During a three years close investigation of the English prison system Rev. Gordon Lang was rendered every assistance by the Home Office and the Prison Commissioners. This article is a partial result of that intensive enquiry. An important volume on penal methods covering the entire research will soon be published by Rev. Doctor Lang. He is an authority on criminology and has made many contributions to leading journals on the subject of penal reform. He is the biographer of Mr. Justice Avory, England's foremost criminal judge for many years, a Minister of the Free Church, and was senior member of Parliament for Oldham 1929-31.—Eds.]

A few years ago the late Mr. Justice McCardie delivered a lecture to the Cambridge University Law Society in which he asked:—

What is the function of punishment? What is the object of the Criminal Law? Is the object of inflicting punishment on a man to reform, or is it to deter that man or others? And the curious feature of our system, and indeed of other systems, is this: that, so far as I can see, nobody has ever yet set forth with clearness the principles of punishment which ought to prevail.

The complaint of the learned judge was well founded. From time to time jurists have expressed views which were as definite as they were wholly inconsistent. Sir James Stephen, author of *The History of Criminal Law in England*, stated that, "the criminal law proceeds upon the principle that it is morally right to hate criminals, and it confirms and justifies that sentiment by inflicting upon criminals punishments which express it." This dictum embodies the principle of retribution, a view also laid down by Sir Edward Fry in the words, "the object of punishment is to adjust the punishment to the sin." On the other hand, Professor Kenny, in his *Out-*

lines of Criminal Law, suggests that to most of the accepted authorities, deterrence is the main principle underlying punishment and says that the hope of preventing repetition of the offence "is not only a main object, but the sole permissible object of inflicting a criminal punishment." It has never been decided whether deterrence should apply to the criminal himself or whether his punishment should be vicarious in the sense of acting as warning and deterrent to others. It is probable that both these aspects are present in the mind of the judge when he determines judgment. The morality of retribution in punishment will be largely decided for himself by the individual's allegiance or otherwise to the *Lex Talionis* or the Mosaic conception of "An eye for an eye; a tooth for a tooth."

The efficacy of deterrence as the reason or part of the reason for punishment does not receive much support from the statistics of recidivism in crime. The yearly receptions into English prisons on conviction show that seventy-three per cent of prisoners have previous convictions and that more than a third of the total have been convic-

ted on at least five previous occasions.

It would appear, therefore, that some element or principle other than, or additional to, those of retribution and deterrence is required in an intelligent and socially useful theory and practice of punishment. The Prison Commissioners have recognized this and in their Report for 1925-6 inserted an admirable summary of the position as follows:—

Prisons exist to protect society, and they can only give efficient protection in one of two ways, either (a) by removing the anti-social person from the community altogether or for a very long period; or, (b) by bringing about some change in him. Any general application of the first method would not be supported by public opinion. The prison administration must therefore do its utmost to apply the second; that is to say, to restore the man who has been imprisoned to ordinary standards of citizenship, so far as this can be done within the limits of his sentence. Unless some use can be made of the period of imprisonment to change the anti-social outlook of the offender and to bring him into a more healthy frame of mind towards his fellow-citizens, he will, on leaving the prison gates after a few weeks or months, again become a danger or at any rate a nuisance. He may, indeed, be worse than before, if the only result has been to add a vindictive desire for revenge on society to the selfish carelessness of the rights of others which he brought into prison with him. The change can be, and is, effected in a good many cases by vigorous industrial, mental, and moral teaching, pursued on considered lines by officers, teachers and prison visitors of character and personality. The effect of such training, properly conducted, is to induce self-respect, to lessen self-conceit (characteristic of

many prisoners on first reception) and to arouse some sense of personal responsibility. Failures there are, and always will be, but the records of successes justify the system and the efforts of those who work to carry it out.

This statement is historical in matters of penal administration for it pre-supposes reformation as the object of imprisonment. It is a considerable step forward, how considerable only those know who were acquainted with the former regime. Then, prison was a place of shameful degradation and sheer punishment. Any real attempt at restoring personality was left until the moment of discharge when it devolved upon some such voluntary organisation as The Discharged Prisoners' Aid Society. Under the modern method the prisoner, from the first day of his reception, is regarded in the light of his subsequent release. It is more important though of course more difficult, to prepare a man to face the life of initiative and comparative freedom outside prison walls than it is to inure him to a life of complete obedience to mechanical routine. The latter method can never equip a man for his battle with circumstances when once more he becomes a free person. It is a deal easier to live entirely by regulation, where no initiative is required and no responsibility is incurred, than otherwise. The failure of the old system was that it never prepared men for the ordeal of facing life again under normal conditions—and it is an ordeal after years of routine life behind prison walls.

The humiliation of prison then lasted from the first day to the last day of the sentence. It is necessary, if a man is really to make good, that he should steadily, if slowly, regain some of those conditions of modified freedom which, sooner than anything else, help him to recover his self-respect. Prison should never be a hopeless place for the prisoner. The road he has to travel may be painful, and must be restricted, for prison will always remain a most uncomfortable place, but it must not be a place on which can be inscribed: "Abandon hope, all ye who enter here."

Unfortunately, at the moment, the prison authorities seem to be in advance of general opinion, and each successive step to saner treatment of law-breakers is criticized as "coddling convicts" or "pampering prisoners". Only recently Wormwood Scrubs prison, London, where a splendid work is being done with first offenders, was described from the Bench as a club. The recent cases of disorder in British prisons, unusual both as regards number and gravity, have been seized upon as evidence of too lenient treatment though in no case have the disorders had the slightest connection with the more humane treatment. It is important to remember a categorical denial to the suggestion that more humane conditions were responsible for the unprecedented Dartmoor mutiny in 1932, which was given by Mr. Justice Du Parcq, who conducted the official enquiry.

A comprehensive investigation of the English prison system has convinced the writer that it is in the newer spirit that English prisons are being administered to-day. It must not be supposed that the improvements are only to be seen in minor adjustments. There are many of these, but the whole atmosphere of prison has been changed in the last few years. It really is a revolutionary change. Gone are the utter hopelessness and complete helplessness which were once characteristic of the English gaol and which affected prisoners and prison officials alike. The minor changes have been mostly those which have removed the brutal and stupid degradation from the system, and as a result the prisoner is less likely to feel that he is just a caged beast. These adjustments include the abolition of the hideous broad arrows from prison clothing, provision of enamel washing-utensils in lieu of the old tin bowl, permission to shave with safety razors, and much better conditions for the visits of relatives and friends. More exercise is permitted, there are educational classes and the horror of solitary confinement has been abolished except as punishment for gross breaches of prison discipline, and even then its infliction is strictly conditioned.

The first big step taken has been in the matter of classification. This is determined, not by the trial judge nor by the prison governor but by the Prison Commissioners. Length of sentence is not considered so much as the general char-

acteristics of the convicted person. There are three main classes; (1) the Star class for first offenders, (2) the Intermediate class; and (3) the Recidivist class. The Intermediate class really defines itself and in this category are placed those who are not first offenders and whose habits render them unfit for association with the "Stars" but who, by reason of the fact that their previous offences have not been very grave or very many, or who by their youth, can yet be regarded as not coming within the group of Recidivists.

The method by which the objective of reform is reached with convicts (prisoners sentenced to penal servitude, the minimum term of which is three years), is the "Stage" system. There are four stages and the first lasts for eighteen months. Then, if conduct and industry are satisfactory, promotion is made to the second stage in which convicts may attend lectures and entertainments and indulge in a limited amount of evening recreation. Entry into the third stage may be reached in a further twelve months or, with "Star" convicts, in half that time. Here are important modifications of regime. A different dress is worn, more furniture and comforts are allowed in the cells and evening

recreation is taken in association with others when conversation is permitted. The fourth stage cannot be reached until four years have been spent in prison but it is very important. The prisoner may now have his meals in association with others, may talk at exercise and, most valued of all, can earn small gratuities which may be spent on luxuries.

It will be seen that each additional privilege gained means that the man is a little more, just a little more, like the average well-behaved citizen outside the prison walls. My investigation into the prison system satisfied me that the new methods are on the right lines. Much remains to be done but it is not possible in this article to outline suggestions as to this. Public opinion must be educated to the necessity of reform instead of punishment. An encouraging fact is that the steady improvement and humanisation of the penal regime has been followed by a sharp decline in the prison population and, which is even more significant, by a remarkable reduction in the percentage of prisoners punished for misconduct. Punishment which injures personality is immoral and it is ineffective. The duty of the State is to restore men to citizenship, not to confirm them in crime.

GORDON LANG

NEW RELIGIONS OF MODERN MINDS

[Helen Bryant shows how the religious sense is manifesting itself in the chaotic conditions of to-day in Communism, Fascism, Nazism. These new religions are not likely to afford intellectual satisfaction or heart-contentment, even if any or all of them restored order and brought economic prosperity to the masses. Those only who do not succumb to the over-powering influence of such new-old creeds and resist with a calmness born of knowledge its tyranny as deteriorating as that of Jesuitism will succeed in throwing light on the path of humanity. Mankind is in need to-day of the Religion of Self-Reliance in which neither the dictator nor the priest has any place, and each soul recognizes himself as the soldier-statesman, the soldier to fight his own vices and the statesman to adjust his own environment. In this task each soul needs the friendship of those who are in the same divine venture.—EDS.]

Each generation has its own particular religious problem. Our grandfathers and fathers were embroiled in problems of escape. The intellectuals among our grandfathers broke away from superstitions about a god who was by turns a kindly old gentleman and an unforgiving maniac, and worked out for themselves a more rational faith. But their sons broke away even from this faith. The older generation still believed in a god, shorn of childish inconsistencies, but their sons felt that science had annihilated a god of any kind. They contemplated and—in the first enthusiasm of escape were content to contemplate—a world as chaotic and meaningless as it was complex. But having torn their faith up by the roots they began to feel themselves bleaching in their spiritual wasteland, and the more extravagant among them expressed their *malaise* in mirthless songs, restlessness, dissipation, and sometimes a childish display of temper and despair.

The next generation comes upon the scene with untroubled brow, inclined to ask what all the agony

is about. Science, it now seems to them, has on the one hand cleared away superstition, while continuing on the other to unlock vaster and vaster regions of miracle. Without any struggle of their own they inherit the essentials of Christianity uncluttered by superstition. For of course they do not grow up *untouched* by Christianity. Although many people in the West to-day feel that the churches offer nothing to the intelligent, this does not mean that they cease to be Christians. They do not become Mohammedans. They do not even become atheists. Church ethics will be part of them and their progeny for many generations unless torn out by a prolonged and violent campaign of eradication.

Theoretically, therefore, one would have said not so very long ago that to-day's generations seemed religiously fortunate, that they were entering upon a period of felicity in which, free of all struggle to escape, they would be able to develop their conduct along the best lines.

So much for theory! The actual case is very different. To-day's

generations find themselves in a peculiarly infelicitous world, find themselves very possibly faced with physical distress, very certainly faced with momentous choices. They find that although certain old forms of religion and certain old conflicts are dead, new forms have sprung up, with their concomitants, ideals, faith, hymns, saints, intolerance, persecution, martyrdom. The names of these religions, Communism, Fascism, etc., at present bear no more odour of acknowledged sanctity than Christianity bore to the nostrils of the unconverted at its inception; but religions they are and very few can escape being affected by them. In Europe, the war set a match to the rotten tinder of old tyrannies. First in one country, then in another, men formulated these new creeds and put them violently into action. One at least of the creeds promises ultimate ease and happiness (paradise) in terms that appeal to the intelligentsia as well as to the masses. Its promises to millions of people now in distress are so alluring that it threatens to sweep the world. It laps at the frontiers of America, where the depression has glaringly shown up the tremendous inequality of the regnant system, the colossal stupidity of the privileged few who would rather sink the ship than give up their privileges, the colossal wickedness of those who would send millions to die in order to grow rich on making armaments. A creed that offers to change all this is not unnaturally alluring to those who think as well

as to those who suffer. So when a worker's parade goes by with its young, naïve, powerless, courageous marchers, so ignorant but so essentially right, it is hard for the thinker not to join it. The young philosopher of to-day finds suddenly that he cannot live in an ivory tower cultivating his soul; he must come down into the arena. He cannot even vote without pondering right and wrong; he is ethically forced to concern himself with government. Science has stripped us of our old "religions," our old superstitions, but man's need of an orientation which it is the function of religion to supply, cannot be filled or obviated by science. There is a spiritual quality in man that moves him to set up ideals and try to achieve them.

The real problem which confronts us and for the solution of which we sadly need a standard of values, arises precisely when we try to accomplish our ideals. What are to be the rules governing the means we take? Should we do evil to achieve good? But this opens the door to everything. It justifies Lenin in his instructions to his followers to lie, intimidate, betray and kill. It allows Hitler to say his strong and cruel hand is for ultimate good. It leaves the ethics of every question up to the individual with no new Sermon on the Mount to steer himself by. You may not want to subscribe to Communism because you may think Communism is self-destructive, swinging ever more to the left until the

reaction brings in Fascism. You may not want to support either Communism or Fascism because you disapprove of their methods. These new religions use the old tricks. Communism has its Saint Lenin, Nazism is actually rewriting Christian hymns, substituting the name of Hitler for that of Christ. Both Communism and Fascism use violence and Jesuitism. The Soviet leaders have indeed bred up a strange group of cynical idealists. How long can they use violence and deceit without being changed, without becoming incapable of differentiating between good and evil? One cannot touch pitch, says the old proverb, and not be defiled. The Nazi leaders do not even have the saving grace of a noble ideal. Their dreams of empire are horrible anachronisms.

These are not, of course, the only religions. There are still many men who are neither cynical nor naïve, who are liberal, intelligent, honourable and as ardent in their desire to better conditions as any fanatic. But they are liable to be accused of namby-pambyism and to be swept aside, simply because they do stop to think. Yet it may well be that the liberal man is the hope of the world. It may well be that, unless he prevails, the fanatics and the corrupt will destroy each other and everyone else.

So to-day's generation, whose outlook a few years ago might

have been so rosy, faces a welter of creeds, from which it must choose; for which it may have to suffer as followers of creeds have suffered in the past. But there is a difference between past and present—the emphasis has shifted. Religion has a dual rôle—it integrates man with the Infinite and regulates his worship, and it integrates man with man and regulates his social conduct. In the past stress has generally been on man's attitude to God, on his method of worship (in spite of Christ's teaching): to-day, the stress is on his duty to man. He is called upon to sacrifice, not for God, but for Humanity. He is not called upon to decide whether he shall be Catholic or Puritan, but he may be called upon to decide just as religiously and just as dangerously whether he shall be Communist or Fascist or Liberal. And he may feel, should he renounce one of these faiths through fear, that he is betraying the ethical sense that is the modern equivalent of his immortal soul. Every man who is not abnormal has this ethical sense, more or less rudimentary. Every normal man says to himself "I ought,"—hence all his perturbations of spirit.

Man is a little dust, miraculous dust, and for that which is miracle in him he must pay, it seems, century after century, with much searching for truth and suffering in its name.

HELEN BRYANT

REINCARNATION NECESSARY IN THE EVOLUTION-MOSAIC

[George Godwin, is a Bar-at-Law, and author of numerous volumes the latest of which is a novel *Anna Berger* which deals with the phenomenon of stigmata. In this article he shows not only the reasonableness of Reincarnation but also the necessity of using the doctrine as a complement to the scientific scheme of evolution which takes no account of the self-conscious intelligence of the human soul.—EDS.]

The desire to know the fate of the dead has been, throughout human history, an important factor in the stimulation of man's curiosity as to his place in, and fate in, the universe. The many answers made to this immemorial question, enshrined in the religions of the world, reflect man's changing concepts of his ultimate destiny.

Where are the dead? is merely another way of expressing the ever-present preoccupation: What fate awaits us, the living, beyond the grave?

From this fundamental question of primeval as of modern man has sprung up the many-branched tree of faith. A study of comparative religions reveals the fact that there has always been an unanimity vastly impressive on this point: humanity in all ages has rejected the idea of soul's mortality, of the extinction of the individual by physical death.

All religions resemble one another in that they are systems whose object is to determine, first, the nature of the hereafter, and, secondly, that way of earthly life that shall lead surely to the blessed state.

Bound up with the riddle of the hereafter is the mystery of the

godhead. Man has made many gods and most of them have been in his own image, the personification, in pantheistic cults, of human attributes and natural forces; in monotheistic cults, of an undivided and unlimited power governing all creation.

The godhead or godheads conceived, religions evolved into so many ways of life, each one an attempt to read and interpret the divine mind and to do its will. Thus, obviously, the conception of deity has been the conditioning factor of all religions, whether dogmatic, cultural or revelatory.

The god of wrath has been a deity demanding propitiation; the god of love one evoking reverence and brotherly love as the rule of life. And so on. But whatever the religion under review, one common idea colours all. It is the idea of justice, of rewards for merits, of punishment for wrongdoing.

If the history of religion makes one thing certain it is that, like all else in human affairs, the process of evolution is here at work: religions, like principalities and powers, are engendered, wax to maturity, and sink to decay. The earth is the graveyard of dead and

forgotten gods as it is the birth-place of gods yet to be.

But if religions come and go, Religion abides as the permanent manifestation of a divine principle in man. This, the argument from general consent, is one that has been assailed by unbelievers many times, but it remains, perhaps, the most impressive of all arguments for the essential truth of religion.

Religion, however, is more than an objective attitude towards the problem of human destiny: it is also that subjective mystical experience that rests neither upon reason nor the evidence of the phenomenal world. It is the inborn sense of mystery, the innate longing to achieve a harmony with divine things.

Thus our problem shifts from the weighing of evidence, the balancing of probabilities, to the realm of mysticism, of inner experience. This mystical approach has had its adepts in many religions for example Aristophanes who says;—"We alone enjoy the holy light, we, who were initiated and led a life of godliness toward both kin and stranger"; the keynote he sounded by expressing that deep sense of an ultimate divine justice which rewards the suffering of the innocent and requites the triumph of the wicked. The mystic holds by ultimate values and envisages the working out of divine purpose as the perfecting of a pattern of justice.

Reincarnation, as a religious philosophy, is a conception of the operation of this divine plan which places man's spiritual destiny on a

level with his physical evolution. It is, therefore, an hypothesis that harmonizes with known natural law and merely carries it over into the realm of the spiritual.

In the western mind there is a widespread idea that this belief is peculiar to the East. Actually, this is not so, for one may find evidences of it in the worship of Dionysus and in the Orphic cults. Pythagoras believed in reincarnation, as he held, also, that all living things are kin. The doctrine is also explicit in the writings of Plotinus, of Plato, of Empedocles; and Herodotus referring to it suggests that its source was Egypt.

Reincarnation was also the central teaching of England's oldest known religion, the religion of Druidism, which taught that men's souls do not perish at death, but transmigrate.

It is obvious, therefore, that to regard the doctrine of reincarnation as a purely eastern cult is contrary to historical fact: it is a theory of religion to provide the heart and the brain with an acceptable hypothesis that has appeared in many ages and in many lands.

What is the appeal of this doctrine? It is, perhaps, the satisfaction brought by it to man's sense of justice. But, unlike orthodox Christianity, the ideas of rewards and punishments appear as a natural evolutionary process rather than as a price put upon virtue and its reverse.

Much Christian teaching is repugnant to thinking people because it suggests, not virtue as an end in

itself, but for the purpose of securing rewards hereafter, a teaching which invalidates all moral values. For where is the virtue of a way of life that is followed as a means to reward or as way of escape from condign punishment?

Yet there are, in the sayings of Christ, expressions that lend themselves to an interpretation seldom put upon them. For example, when Christ said: "Ye must be born again" he may have been referring to the rebirth of spiritual awakening, but, on the other hand, he may have been making an allusion to the rebirth of reincarnation. So, too, when he said: "In my father's house are many mansions" he may have had the same thought in mind. However that may be—and the two passages* are quoted merely because they seem of peculiar interest in this connection—the doctrine of reincarnation, for so long neglected in western religious ideology, is one well worth examination from the ethical and practical standpoints.

Reincarnation postulates a process founded upon justice worked out in an evolutionary manner and envisages man's spiritual progress upon the same grand scale that science has designed from the material data of geology, embryology, and history.

Consider how the theory fits with the evolutionary doctrine. The theory of evolution reveals the climb of man from the lowest life-forms. Through countless cen-

turies he has slowly evolved to his present highly-organized and complex form, the highest development of material life on earth, perhaps, in the Universe. He has become possessed of a soul and that soul is subject to the same laws of development that conditioned the rise of his bodily form. Indeed how could it escape such application?

Reincarnation, then, can be stated in terms of natural law operating in the spiritual realm.

If we predicate the immortality of the soul we must elect for one of two alternatives. At death the soul passes either to a beatific state or place of punishment, or proceeds, housed in successive fleshy habitations, upon the upward or downward path of spiritual evolution.

It is necessary to think in terms of astronomical time to come anyway near an idea of the briefness of human life. Yet many religions teach that the acts of this moment of existence determine an eternity. Thus the Roman Church teaches that a life of unrepented wickedness for the little moment of man's day, involves the incredible punishment of eternal damnation; that a single pious passage through this world is rewarded by the stupendous gift of eternal bliss.

When one contrasts such teaching with the central idea of reincarnation the ethical and reasonable grounds for the latter are apparent.

Reincarnation, as a doctrine, falls into the pattern of the phenomenal world as we know it from the teachings of science. There are no scientific impediments to its acceptance: on the contrary, the advance of science suggests the possibility of the soul's independent action outside the house of the body, and brings evidence in support of the proposition. We know, for example, that it is possible to see events happening at a distance, events in the future, to reach out and make contacts with other minds.

The idea that after death the soul returns to take up its abode in another body of the same species therein to continue to work out its destiny is surely one that has all the appeal of reason and probability to commend it.

If man's physical form is the product of so long a process of evolution, may one not believe his soul destined to a life long process of perfecting?

Science has taught us much, but the secret of the intangible soul still escapes the probe of the laboratory worker. Whence comes the soul? What factors determine the character of each new-born creature? We know that heredity determines the physical form,

that it determines largely the mental qualities: but science can offer no explanation of the soul.

The teaching that the soul leaves the body at death to continue its progress towards perfection in another physical form is one that offers few obstacles to reason and none to instinctual belief.

It is a grand conception which takes an heroic view of human destiny. It gives a new significance to life and a greater hope for the ultimate destiny of humanity. Yet it remains the religion of the humble, envisaging the path to perfection, as it does, as one never to be achieved in the mere moment of a single earthly existence, but only through countless reincarnations.

Once grant the existence of the spiritual life of man and the doctrine of reincarnation provides a working hypothesis that satisfies the mind, the heart, and the instincts.

Why has it played so small a part in the modern thought of the western world?

Perhaps an answer to this question would take us some way towards a solution of the sickness from which the world of machines is suffering.

GEORGE GODWIN

* There are others. Those interested should read a small pamphlet (U. L. T. No. 8) *Reincarnation in Western Religions* by W. Q. Judge in which evidence from Judaism, the Bible and the Church Fathers in favour of Reincarnation is marshalled.—Eds.

GOD AND MAN IN HINDUISM

[Professor D. S. Sarma, Principal of the Rajahmundry College, is the author of *A Primer of Hinduism* and translator of the *Bhagavad-Gita*.]

It is generally asserted, and certainly it is true, that a man's or a nation's life is greatly moulded by his or its conception of Deity. The Hindu conception of Deity and the Hindu programme of man's evolution are intimately related. We are not overlooking that in Hinduism itself there are different conceptions of Deity and its Emanations, Man and his Evolution. These different concepts are points of view—not contradictory but complementary, and when truly harmonized, will make a picture of religious philosophy which will answer every intellectual problem, and satisfy every moral aspiration.

One of the tasks before Hinduism, as a living system of faith, is to unify in a splendid pattern all these view-points. Universalize the teachings of Hinduism, make applications of the teachings implicit in the institution of Varna-Ashrama-Dharma to every human Soul evolving in the School of Earth-life, and we have a philosophy of action and conduct which will satisfy and succeed. Worship of a jealous and cruel god has produced jealousy and cruelty in the world; so dethrone that god. What shall we substitute? As expressed in the words of H. P. Blavatsky in her *Key to Theosophy*:—

"The root of all nature, objective and subjective, and everything else in the universe, visible and invisible, is, was, and ever will be one absolute essence, from which all starts, and into which everything returns. This is Aryan philosophy, fully represented only by the Vedantins, and the Buddhist system." (p. 36) "All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men." (p. 34) "The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill." (p. 36)]

The attitude of Hinduism to the world of spirit is the same as the attitude of science to the world of matter. This is clearly seen in its conception of the Deity and Its Manifestation, and of Man and his Salvation. Let us consider these four subjects in that order.

I

The Hindu conception of God is the most adequate synthesis of all phases of religious communion.

God is both transcendental and immanent, both impersonal and personal, both creator and destroyer. Hinduism does not over-emphasize the transcendental aspects of God and make Him "a wholly other," or the immanent aspects and make Him identical with the universe. The God of the *Gita* says, "All beings abide in me, but I do not abide in them." If God were "wholly other" we could never know Him; if He were only

identical with the universe He would be finite. Again, according to Hinduism, God is both personal and impersonal. The former is a poetical view, and the latter a scientific view. A poet gives us his sense of fact, as Pater puts it, while the scientist gives us the fact itself. The ultimate Reality is a person to us, that is, when viewed through human spectacles and interpreted in terms of human experience. This is a legitimate view, and it satisfies the emotional demands of the religious man. Only if we overemphasize it, we get the anthropomorphic conception of popular religions whose gods have inseparable consorts and truly begotten sons. A salutary corrective to this is the view of God, not as He is to us, but as It is in Itself. The absolute view as opposed to the relative is a humble confession of our weakness in trying to understand Its ineffable perfections. It is a courageous admission that even our highest human values of righteousness, beauty and truth are transmuted in the ocean of Spirit to something rich and strange. *The Absolute with its infinite possibilities is looked upon as the personal Deity by us in relation to one of the possibilities which has become an actuality, namely, the present universe.* To call this a negative conception of God is absurd. On the other hand it is the only conception that does justice to our deepest intuitions. *The impersonal Brahman manifesting itself on the plane of human consciousness as the personal Iswara satisfies all the*

demands of our minds and hearts. And, lastly, *the personal Deity according to Hinduism is neither a ruthless judge demanding the fullest penalty for the sins of mankind, nor a sentimental saviour offering the cheapest means of salvation.* Retributive justice and loving mercy are the opposite sides of the same shield. They become irreconcilable attributes, demanding separate impersonations, as in Christian theology, only when God is viewed as a Being external to ourselves. The grace of an immanent God is not a negation of the law, but the operation of a higher law.

II

The dissociation of the Absolute into subject and object or spirit and matter constitutes creation, or manifestation, according to Hinduism. And the whole aim of the universe is an attempt on the part of the sundered spirit to get back to its original wholeness through growth in the time-process. Thus we have evolution in the phenomenal world, though there can be no change or growth in the eternal That. By the way, it is the absence of the recognition of this latter fact that makes the evolution admitted by Hinduism so different from the creative evolution of modern European thinkers. In the lowest stages of evolution we have *annam* or matter with only the latent possibilities of spirit, and thence we have a gradual ascent to plants, animals and men. The *Taittiriya Upanishad* clearly marks the stages of growth from matter to life, from

life to consciousness, from consciousness to self-consciousness and from self-consciousness to spiritual Universal consciousness. The progress of the world is therefore to be measured by the increasing supremacy of spirit over matter, of self over not-self. And the goal is reached when there is complete supremacy of spirit over matter, when the many become One again, and the abstract unity gives place to concrete totality. But the end, like the beginning, is only ideal and beyond the time-process.

It is very important to understand clearly this view of the Hindu sages of the evolving universe, for as we shall presently see, it is the basis of all their ethical and social systems and their programmes of discipline. If progress is always to be measured in terms of the supremacy of the spirit, a man who leads a life of the spirit and strives incessantly for the spiritual values of righteousness, beauty and truth, not only for himself but also for all others, is evidently in harmony with the purpose of the universe. He co-operates with the Deity. Therefore the ideal human society is that in which initiative and direction are in the hands of those who care only for spiritual values and who have nothing to gain personally by their labours, and in which the ignorant masses are treated like the younger children in a family, well cared for and protected. Indian sages had evidently this ideal in view, when with the materials they had in India they

laid down plans for the construction of Hindu society. Their attempt could not in the nature of things result in permanent success. It would take us too far from the limits of the present paper to consider the causes of the failure of the caste system, which, as it exists now, is a millstone round the neck of India.

The Rishis sought to order the life not only of society but also of the individual according to the central purpose of the universe, as they understood it. The four grades of society are repeated in the four stages of individual life. The *Asramas* are parallel to the *Varnas*. The first stage in the life of a man is to be devoted to service, obedience and education, the second to productive life and citizenship, the third to disinterested service and the fourth to the complete liberation of the spirit. Thus the famous formula of *Varnasrama-Dharma* is an indication of a severely practical attempt on the part of the Hindu nation-builders of later ages to organise individual as well as social life in India according to the revelation of the Upanishads.

III

Hinduism looks on man as the latest product of the phenomenal evolution of the spirit in the universe. He is a mixed being, part animal and part spirit. The purpose of his life, in accordance with the purpose of the Cosmos, is to realize the spirit in him and to make his animal nature subordinate to it. It is a mistake to

suppose that Hinduism encourages the asceticism which looks upon the body as the enemy of the spirit and which seeks to eradicate all desires of the flesh. Far from looking upon the body as the enemy of the spirit, Hinduism according to an oft-quoted formula declares that the body is the instrument of the spirit. The *Gita* in a hundred different places recognizes the forces of nature in man and teaches that these should be sublimated into spiritual habits. Why, the whole discipline of the graded *Asramas*—student, householder, anchorite and mystic—and the mention of *Artha* or wealth and *Kama* or gratification of legitimate desire in the well-known Hindu formula of *Dharmarthakamamoksha* show conclusively that the Hindu sages never ignored the claims of the body. The emancipated soul in a song in one of the Upanishads says, "I am the eater of food,"—meaning thereby that spirit uses up matter for its own purposes. The incarnated God of the *Gita* says, "I employ nature which is my own and take birth through my divine power." Thus it is clear that, according to Hinduism, nature is the resisting medium in which spirit has to work before it can realise itself. It is as necessary to the spirit as air is to a bird or water to a fish.

One of the results of Hinduism's recognition of the forces of nature in man is the Law of Karma. It is an extension of the law of causation to the moral world. As a man sows, so shall he reap in this life or in the life after death. For death

is no dividing line for the evolving spirit. We can no more wipe out our past than we can jump away from the earth. We are what we made ourselves in the past, and we shall be what we are making ourselves in the present. No God is going to sit in judgment on our actions on some Judgment Day. The Law of Retributive Justice is ingrained in our natures. A pure thought exalts, and a foul one debases our nature as surely as fire burns or water wets. Thus all the movements of the spirit in man either upwards or downwards are recorded in his unconscious psyche and become the instincts and tendencies, the vague longings and innate powers of the man in his next life. The Law of Karma is sometimes misrepresented as something which fills a man with despair, saps his strength and encourages fatalism. Far from doing so, when rightly understood, it fills him with hope as it teaches him that he is the architect of his own fortune, that his future lies entirely in his own hands, and that God is ever present within him to help him in all his efforts. We should look upon God as an Omnipresent Gardener who waters with his grace each creeper, plant or tree and helps it to bring forth its own flower and fruit.

Our past Karma determines our natural endowments and the environment in which we have to work. And these give rise to our duties and responsibilities. Every man's duty or *Svadharm*a depends on his place in society and the stage of evolution reached by his

spirit. These provide the basis for his future work which will largely depend on his own free will. For it should be remembered that the law of Karma never shuts out free will. It only points out the conditions under which that will has to operate. Some things are determined for us even before we take birth; they are the outcome of our own past actions and our will has to make the best of them. But there is a very large field where we can exercise our free will and make or mar ourselves.

IV

Lastly, we come to the question of salvation. Hinduism views the salvation of man as part of the evolution of the spirit in the cosmos. We have already seen that the central purpose of the universe is to make the sundered many grow into the original One. So man has to be saved not only from sin, but from his finiteness and from the delusive notion of a separate self, which is the root of all sin. Salvation, therefore, according to Hindu conceptions, is a metaphysical as well as an ethical process. Dr. Radhakrishnan says:—

When the Hindu thinkers ask us to attain release from rebirth, they are asking us to transcend the standpoint of mere individualism and rise to an impersonal universalism. To seek for liberation from the wheel of births and deaths is nothing more than to rise to the spiritual level from the

merely ethical... Perfection belongs to another dimension than the ethical, though it may express itself on the ethical plane.

Therefore not only should a man become absolutely pure in thought, word and deed, but he should also thoroughly identify himself with the purpose of the Supreme spirit and make the perception of the mystic unity of all things in the Deity a settled habit of his mind. The ways and means suggested by Hinduism for this great consummation are all comprehended in the single word Yoga, in the sense in which it is used in the *Bhagavad-Gita*. Yoga means union or fellowship with the Deity. And this fellowship has to be gained on all the planes of the human psyche—in action, in feeling, and in thought. Accordingly we have the well known division of Yoga into Karma-Yoga, Bhakti-Yoga and Jnana-Yoga. To do the work of the Supreme Spirit in the world, to love Him, as a son loves his father, and to know Him and be one with Him—that should be the endeavour of the religious man who seeks moksha or liberation. But, according to Hinduism, no man's liberation is complete till all are saved. We are all one, we rise or fall together. The liberated souls therefore retain their individuality and work for the redemption of the world till the cosmic purpose is achieved.

D. S. SARMA

THE IDEA OF THE INFINITE

[Ivor B. Hart, O. B. E., Ph. D., B. Sc., does not need an introduction to the readers of THE ARYAN PATH. In this interesting article he shows the identity between the ancient and modern views of the Infinite.

While the human mind cannot know the Infinite, that which is Infinite in man is able to sense spiritually the Infinite in the cosmos. "Only those who realise how far intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space" says H. P. Blavatsky (*The Secret Doctrine* I. 1). Through the faculty of spiritual intuition direct and certain knowledge is obtainable (Cf. I. 46). And she defines (I. XIX) Buddhi as "the faculty of cognizing the channel through which divine knowledge reaches the 'Ego,' the discernment of good and evil, 'divine conscience' also; and 'Spiritual Soul,' which is the vehicle of *Atma*." She quotes "When *Buddhi* absorbs our EGO-tism (destroys it) with all its *Vikaras*, Avalokitēshvara becomes manifested to us, and Nirvana, or *Mukti*, is reached."—EDS.]

If there is one vital significance in the great fact of the human ability to reason and to think, it surely lies in man's age-old striving to apply that ability to the problems and the purpose and the responsibilities of his own existence. Philosophers and thinkers—that is to say, all those who have taken the trouble to use the gift of reason—have inevitably concerned themselves with questions of "how" and "why". They see themselves in a world of law and order and beauty; they find themselves inevitably developing a code of ethics in which, starting from a sense of distinction between right and wrong, two urges become manifest, namely, a desire to better themselves spiritually, and a desire to better the world spiritually. They view the universe around them objectively, and the life within them subjectively, and they find, or at least they seek to find, the two correlated in a sense of purpose. Where would this sense of correlation be but for the persistent

impression of a limitlessness in Nature and the Universe? And given further an impression of control behind all this limitlessness, Man strives, and will go on striving, to pierce the barriers of his understanding and to put himself "in tune with the Infinite"—spiritually by his ethical codes, and physically by the processes of scientific analysis and experiment.

So it is to-day, and so it was, spiritually at any rate, in the distant past. Very much so was it in the religion of the Indo-Aryans as represented in the Vedas many centuries before Christ; and although time has brought a multiplicity of gods and goddesses to serve the needs of those whose religious ideas are supposed to require the aid of external symbols there is, behind the maze of all the mythology that has grown up, a definite philosophical background of one Eternal Self-Existent Being or Universal Spirit, into whose unity all visible symbols are gathered, and in whose Essence all

entities are comprehended.

In the Vedas this unity, vaguely stated at first, gradually developed by the time of Manu. Thus we read in the last verses of Book XII:—

Thus the man who perceives in his own soul, the Supreme Soul, present in all creatures, acquires equanimity towards them all, and shall be absorbed at last in the highest Essence.

The *Rig-Veda* speaks very definitely of a deity, the Goddess Aditi, called simply "the boundless or infinite Expanse," and conceived of subsequently as the mother of all the gods. In later times the boundless Aditi may have become identified with the sky and the earth, but originally she was far beyond this. Thus we read (*Rig-Veda* v, 62.8) in a hymn addressed to Mitra and Varuna:—

O Mitra and Varuna, you mount your chariot which at the dawning of the dawn is golden-coloured, and has iron poles at the setting of the sun [*i.e.*, expressing the contrast between the light of the morning and evening by the colours of the two metals gold and iron]: from thence you see Aditi and Diti—that is, what is yonder and what is here, what is infinite and what is finite, what is immortal and what is mortal.

The appeal of the Infinite, then, profound and compelling, has been with mankind from the very beginnings. We may almost claim for it that it has been both tantalising and baffling—full of allurements yet full of puzzle, full of certainty yet full of doubt. The striving for its attainment has produced an ever-present hope arising from a positive knowledge of achievement and

advance, mingled with a consciousness of the impossibility of absolute success. Yet there is in this no sense of futility. If the Infinite is beyond absolute achievement, there is always the certainty of approach. That indeed is the measure of the growth of civilisation. We referred at the outset to the problems and the responsibilities of man. What we may call the duty of approach is definitely not only a responsibility, but indeed one of the main responsibilities of mankind. Any code of conduct which falls short of this is nothing more nor less than a gross betrayal of those gifts of reason and of the powers of distinction between right and wrong with which Man is endowed.

So far we have considered the idea of the Infinite from the ethical point of view. This is, indeed, the viewpoint that must ultimately prevail. The viewpoint of Science, however, cannot be ignored. All the higher concepts of mankind must flow not only through the gates of our senses, but also through the gates of reason. Science has applied reason and deduction to observation and experiment, and it has much to tell us in this matter of the Infinite. In this article we shall consider more particularly the bearings of mathematical science upon the subject, and right from the outset we find that here, too, that same tantalising evidence of positive approach combined with the impossibility of ultimate achievement confronts us. Consider the science

of number as an obvious illustration. One can start with unity, and go on doubling it to obtain increasingly vast numbers. Each brings us nearer to the infinitely great; yet however far we get in the process, however huge the number we reach, the process can still go on apparently without limit. And similarly with the infinitely small. Starting again with unity, one can go on halving and halving to obtain a rapidly diminishing quantity which, whilst continually approaching that infinitely small goal which is mathematically referred to as zero, yet never in fact reaches it.

Next let us take an example from the science of algebra. Consider the fraction $\frac{1}{1-x}$. If we divide this out by the ordinary process of algebraical division, we find ourselves embarking on a never-ending operation the result of which takes the form $1 + x + x^2 + x^3 + x^4$ and so on, with successively higher and higher powers of x . This goes on until we give it up in sheer despair, conscious of the futility of continuing what can never be completed, yet equally certain that the longer we continue, the nearer we come to a result which can in fact be never reached. What could be more tantalising?

And now let us turn to geometry, which, by virtue of the pictorial vehicle with which it represents the facts and properties of space, offers a welcome relief from the abstract in its imagery. The simplest geometrical entity is a point. We use the word "simplest"

a little unguardedly, however, for a point is that which has neither length nor breadth, but position only. It is, so to speak, a zero entity—the infinitely small. No instrument known to science, however delicate, can produce a point. The finest prick is too big. Right at the outset geometry begins with the unattainable. We can only accept the abstract notion after all. The rest is imagination. It is the unattainably infinitesimal in the geometry of space. Similarly the line, which was defined on the old Euclidian formula as having length but no breadth, also has its element of the unattainable. It is made up of an infinite succession of points. But let us consider in particular the straight line. Beginning at any point whatsoever, can it go on for ever? Readers who have followed previous articles by the writer will recall that the physicist of to-day has established, to his own satisfaction at any rate, what we speak of as the curvature of space. Inherently a plane surface is not flat, but forms part of a vast sphere. Therefore a line on it is really part of a vast circle, and ultimately would bend back on itself and return to the original starting point. Geometrically we may well say it goes off indeed to infinity, but it would seem that that is not the end of the story. It does not stop there. It goes on, not beyond infinity, since that is manifestly impossible, but returns so to speak round the other side. Students of mathematics who are familiar with the methods of Cartesian co-ordinates know that if a

framework of two axes of reference are taken at right-angles to each other, distances measured to the right are regarded as positive, and those to the left as negative in respect of the horizontal axis, whilst distances upwards are positive and downwards negative in the case of the vertical axis. A straight line drawn parallel to the horizontal axis goes off to infinity at the right, but is continuous in that it ultimately reappears from infinity at the extreme left, finally to rejoin up with the positive portion of the line.

We venture finally upon one further illustration of this type in view of its special importance to our theme. A large and important section of mathematical enquiry centres round what are known as the conic sections. According as a cone is cut by a plane at various angles, one or other of four curves are obtained—the circle, the ellipse, the parabola and the hyperbola. The cut is a circle or ellipse if the plane is exactly or nearly at right angles to the axis of the cone. But if the cut is nearer the vertical in its angle, then instead of slicing right through, it slices downwards, so to speak, on to the base of the cone, and we get a hyperbola (or more rarely a parabola).

These are important, among other reasons, because Nature provides innumerable instances of bodies in space whose paths are precisely one or other of these curves. The planets move around the sun in ellipses, for instance, and the comets have parabolic

orbits mostly, with elliptical orbits in some cases. Similar orbits obtain for the paths of the electrons that move round the central proton in atomic particles of matter. Perhaps the most interesting of these conic sections is the hyperbola. It appears to have two branches. This calls for a little preliminary explanation. All readers are familiar with a simple cone, but it should be understood that mathematically a cone does not end at its tip, but really continues with an inverted branch. A perfect picture of what is meant can be seen by taking a cone and placing it horizontally with the tip against a mirror. The image seen through the mirror is precisely what we mean by the second branch of the mathematical cone, and a plane that slices the cone at a suitable angle would, if projecting through the mirror, also slice the "image" portion, and give the second branch of the curve. These are the two branches of the hyperbola. One final point and we are done with the preliminaries. The mathematical cone has no limit in size. It extends downwards (and of course upwards) from the tip or apex indefinitely. It therefore follows that the hyperbola that is sliced out extends both downwards in the one branch, and upwards in the other branch, also indefinitely.

So the hyperbola affords a striking instance of not only a curve which is endless in that it extends right away to infinity, but also in that it possesses a "mirrored" counterpart. In Cartesian geometry we should show it, remembering

that the two axes of reference at right-angles make four compartments, so to speak, as one curve in the top right-hand compartment, and its "mirrored" counterpart in the bottom left-hand quarter. The point of importance that the reader is called upon to grasp is that mathematically these two are really one. Picture the curve in your mind, set in the framework of its two axes of reference at right-angles. In the top right-hand quarter, the curve swings down and away to the right, getting nearer and nearer to the horizontal axis the further it goes off, yet never actually reaching it. It does in fact just reach it at infinity. Here, like the straight line above referred to, it starts its return journey, bending back on itself and coming back from the left, this time *below* the horizontal, and forming what before appeared to be the "mirrored" branch of the curve. Now it comes in and swings downwards to the *left* of the vertical axis, always getting nearer and nearer to it, yet never actually touching it until it reaches infinity in a downwards direction. Once more it now bends back on itself this time reappearing at the top to the *right* of the vertical axis, to join up with the original top right-hand quarter of the curve

at which we started. In the absence of a diagram this is perhaps a little difficult to follow, but it is hoped that the description here given will enable the reader to appreciate that mathematics, which we are told, cannot lie, at one and the same time shows infinity to be a link of continuity in nature, and yet to be unattainable in itself.

What, then, are we to conclude from all this? Considering, as we did at the outset, the idea of the Infinite in the first instance purely from the ethical standpoint, we saw in the conception an ideal, unattainable possibly, but approachable definitely. Now, turning to the world of modern science, we find the mathematician offering us, in the rigidity of his logic, precisely the same picture. Space forbids us to pursue the topic further for the moment.

We may conclude with the remark that if we are agreed that the Infinite, with all that the term implies, represents an ideal for humanity, the question as to whether it is in fact unattainable matters not a tithe in comparison with the undoubted truism that it is possible to draw nearer and nearer towards the perfection of the mind and spirit that must persist as Man's ultimate goal.

IVOR B. HART

PALINGENESY

[H. Stanley Redgrove, B. Sc., is the author of numerous works on philosophical and mathematical subjects, as also on those dealing with the chemistry of perfumes. He writes about one and refers to several "exploded superstitions" which are likely to become "scientific facts". We append a Note to this interesting article.—EDS.]

In John Phin's *The Seven Follies of Science* (Second Edition, London, 1906), palingenesis, along with the belief in the powder of sympathy, and the quests for ever-burning lamps and for a universal solvent, is accounted one of the minor follies, or attempts to achieve the impossible. The seven major follies are comprised under the terms squaring the circle, duplication of the cube, trisection of angles, perpetual motion, transmutation of metals, fixation of mercury, and the elixir of life. Phin's book is very readable, but it is not profound; and, now that the transmutation of the elements has actually been effected, albeit on an ultra-microscopic scale, the ideas of the old alchemists do not strike us as being so preposterous as they did in the days when Phin's book appeared.

Palingenesis, he defines as "a certain chemical process by means of which a plant or animal might be revived from its ashes. In other words a sort of material resurrection". He writes:—

Kircher tells us in his *Ars Magnetica* that he had a long-necked phial, hermetically sealed, containing the ashes of a plant which he could revive at pleasure by means of heat; and that he showed this wonderful phenomenon to Christina, Queen of Sweden, who was highly delighted with it.

Unfortunately he left this valuable curiosity one cold day in his window and it was entirely destroyed by the frost. Father Schott also asserts that he saw this chemical wonder which, according to his account, was a rose revived from its ashes. (pp. 106-7).

Phin adds:—

The explanation of these facts given by Father Kircher is worthy of the science of the times. He tells us that the seminal virtue of each mixture is contained in the salts and these salts, unalterable by their nature, when put in motion by heat, rise in the vessel through the liquor in which they are diffused. Being then at liberty to arrange themselves at pleasure, they place themselves in that order in which they would be placed by the effect of vegetation, or the same as they occupied before the body to which they belonged had been decomposed by the fire; in short, they form a plant, or the phantom of a plant, which has a perfect resemblance to the one destroyed. (pp. 107-8)

I must confess to feeling no sympathy with Phin's attitude of superiority and contempt for the errors made by old-time investigators of Nature's marvels. They should, rather, be commended for the efforts they made to explain phenomena which must have seemed very puzzling to them; and I think it decidedly worth while to endeavour to determine why they went astray. Quite prob-

ably, some of the most cherished scientific theories of the present age will appear just as much nonsense to a future generation as palingenesis seems to us.

While the literature of alchemy is immense, that dealing with palingenesis is trifling in bulk. Phin refers to a number of other old writers who deal with it; but he is not really helpful, as he never bothers to give references. One evening, some little time ago, it occurred to me that it might be of interest to see what the old books in my library would reveal on this highly curious subject; and here is the result, which I give for the benefit of those who may feel interested in this quaint old belief.

First of all then, let us see what Sir Kenelm Digby has to say on the matter. Digby is chiefly remembered for his connection with the powder of sympathy which, it was claimed, cured a wound by application to the weapon with which the wound had been inflicted. Evelyn, in his diary, calls him "an errant mountebank". This was unjust. Digby made a number of useful observations of natural phenomena, and some of his books are of real practical value. In the work from which I am about to quote, for example, he records valuable experiments with saltpetre as a fertilising agent. He says:—

By the help of plain *Salt-petre*, dilated in water and mingled with some other fit Earthy substance, that may familiarize it a little with the corn into which I endeavour'd to introduce it; I have made the barrenest ground far out-go the richest, in giving a

prodigiously plentiful Harvest. I have seen Hemp-seed soaked in this Liquor, that hath, in due time, made such Plants arise, as, for tallness and hardness of them, seem'd rather to be Coppice Wood of fourteen years growth at least, than plain Hemp. (p. 223)

This quotation is from *A Discourse Concerning the Vegetation of Plants*. It was delivered by Digby in 1660 at a Meeting of the Society for promoting Philosophical Knowledge by Experiments, which two years later, became the Royal Society. It appears, along with "A Discourse of The Cure of Wounds by the Powder of Sympathy," as an Appendix to vol. 2 of Digby's work *Of Bodies, and of Man's Soul, To Discover the Immortality of Reasonable Souls*, published in 1669.

In the same discourse Digby refers to hermetically sealed glasses, containing ashes, which, on warming became converted into the exact resemblance, of "Idæa" of the flowers—Roses, Tulips, Clove Gillyflowers—from which the ashes had been obtained, perfect in colour, shape and magnitude. These he had never seen, for says he, "I confess it would be no small delight to me to see this experiment." Kircher, he adds, told him he had performed it successfully, and gave him details of the process. "But" adds Digby, "no industry of mine could effect it." (p. 226)

Another process, however, for details of which he was indebted to the same source, he successfully carried out.

I calcin'd a good quantity of

Nettles (Roots, Stalks, Leaves, Flowers,) : in a word, the whole Plant. . . . With fair water I made a Lye of these Ashes; which I filtered from the insipid Earth. This Lye was exposed by me, in due season, to have the Frost congeal it. . . . And it is most true, that, when the water was congeal'd into ice, there appeared to be abundance of Nettles frozen in the ice. (*Idem.*)

"Their form," he adds, "were as exact as any painter could depict the plant, but," he adds regretfully, "they lacked colour, being white."

I turn to an interesting eighteenth century figure: Ebenezer Sibly, brother of Manoa Sibly the Swedenborgian. He was a doctor of medicine, a Fellow of the Royal College of Physicians of Aberdeen, a Fellow of the Royal Horticultural Society, and, withal, an ardent astrologer. He had knowledge of botany, and edited an edition of Culpeper's Herbal, adding thereto an Appendix containing descriptions of a number of foreign medicinal plants.

His *New and Complete Illustration of the Celestial Science of Astrology* appears to have been an immensely popular book, if one may judge from the number of editions through which it passed. It is in two volumes, and my copy of volume II is of the twelfth edition, dated 1822, that of Volume I being of the thirteenth edition dated four years later.

One of the plates in volume II is a remarkable representation of a laboratory in which the process of palingenesis is being performed. The operating chemist has been highly successful in his task, very

realistic "representations" of a Pink in full bloom, a sprig of Rosemary, a sprig of Balm, and a Rose in full bloom having been obtained as a result of his labours. The artist is certainly to be congratulated on his imaginative powers.

Here is Sibly's recipe:—

Take any whole herb, or flower, with its root, make it very clean, and bruise it in a stone mortar quite small; then put it in a glass vessel hermetically sealed; but be sure the vessel be two parts in three empty. Then place it for putrefaction in a gentle heat in balneo, not more than blood warm, for six months by which it will all be resolved into water. Take this water, and pour it into a glass retort, and place a receiver thereunto, the joints of which must be well closed; distil it into a sand-heat until there come forth a water and an oil; and in the upper part of the vessel will hang a volatile salt. Separate the oil from the water, and keep it by itself, but with the water purify the volatile salt by dissolving, filtering, and coagulating. When the salt is thus purified, imbibe it in the said oil, until it is well combined. Then digest them well together for a month in a vessel hermetically sealed; and by this means will be obtained a most subtle essence, which being held over a gentle heat of a candle, the spirit will fly up into the glass where it is confined, and represent the perfect idea or similitude of that vegetable whereof it is the essence; and in this manner will that thin substance, which is like impalpable ashes or salt, send forth from the bottom of the glass the manifest form of whatever herb it is the *menstruum*, in perfect vegetation, growing little by little, and putting on so fully the form of stalks, leaves, and flowers, in full and perfect appearance, that any one would believe the same to be natural and corporeal; though at the same time it is nothing more than the spirit-

ual idea endued with a spiritual essence. This shadowed figure, as soon as the vessel is taken from the heat of the candle, returns to its *caput mortuum*, or ashes, again, and vanishes away like any apparition, becoming a chaos or confused matter. (pp. 1114-5).

Sibly adds that the effect, though surprising, "will not appear so much a subject of our astonishment, if we do but consider the wonderful nature of sympathy, which exists throughout the whole system of nature, where everything is excited to beget or love its like, and is drawn after it." (p. 1116)

Sibly's account of the process for achieving palingenesis is quoted, I fear without acknowledgment, from a much older book, namely Dr. John French's *The Art of Distillation*, of which my own copy is of the "Third Impression," dated 1664, and he, for all I know to the contrary, may have copied it from an earlier source. French's book is a practical one written for those whose trades involved distillation processes, and his account of the palingenesis experiment (pp. 34-5, and 148-9) does not convey the impression that anything is achieved more than a representation of the *form* of the flower.

It is, of course, obvious that these old writers—at any rate, those who, like Digby, certainly essayed experiments in palingenesis—were deceived by appearances which, to their eyes, looked far more realistic than they do to ours. Digby's resuscitated Nettles were crystals of mineral salts present in the Nettles; and it is remarkable

how certain crystals when allowed to form under favourable conditions simulate plant forms, more especially those of Ferns.

It is, however, pertinent to enquire why these appearances seemed so very realistic to those who in days long past thought they had succeeded in effecting palingenesis. Nor is the reason far to seek. Let me add a further question: Why did they term volatile bodies "spirits"? The explanation in both cases lies in the fact that their minds were saturated in theological doctrines. Palingenesis was, so to speak, a picture of the resurrection of the body. Digby reveals this mental attitude very plainly. A little later in his discourse he says "All this leads me to speak something of the Resurrection of Human Bodies," adding: "There we may find some firm and solid footing." (p. 228)

It is noteworthy how difficult it is to record an observation free from mental embroideries. We are apt to see what we expect to see: we read "meanings" into what we observe, and record these "meanings" as though they were pure observations. The Law Courts provide evidence of this every day. How often do witnesses contradict each other in perfect good faith?

Proof-correcting provides another instance. Many authors are exceedingly bad correctors of their own proofs. They "see" on the printed slips what they intended to write, and not the printed word.

Again: What is the Loch Ness monster? Apparently it is a mul-

titude of things, for it is the image of what each observer expected to see.

Nor are scientific works free from this confusion between observation and interpretation. During the nineteenth century, phenomena were largely observed against a background of materialist philosophy, which colours the records

of them, just as in previous centuries, they were observed against a theological background which similarly distorted them though, usually, in an opposite direction.

We are, however, learning to observe dispassionately, without theoretical bias. It is a useful, albeit a difficult art.

H. S. REDGROVE

A NOTE ON THE ABOVE

Modern science laughed only a few years ago at the alchemists who taught the transmutation of elements; to-day that transmutation has actually been effected. Similarly other major and minor "follies" of old Kabalists and Magicians are being recognized as important facts by modern biologists and chemists. In the above article Mr. Redgrove mentions in passing some of these "follies"; we should like to draw the attention of interested readers to the exposition by H. P. Blavatsky of a few of these. Thus, in *Isis Unveiled* (I. 226-229), she writes of "ever-burning lamps" at some length; "Universal Solvent" called the "alchemical principle" and "alkahest" she explains in the same volume (I. 50-51, 133, 147-8, 191); numerous references are to be found on the Elixir of Life, but we shall content by naming only one on p. 502. The article however deals at length with Palingenesy and so we give the two following extracts from her book published in 1877:—

The claims of Gaffarilus—which, by the bye, appeared so preposterous in 1650—were later corroborated by science. He maintained that every object existing in nature, provided it was not artificial, when once burned still retained its form in the ashes, in which it remained till raised again. Du Chesne, an eminent chemist, assured himself of the

fact. Kircher, Digby, and Vallemont have demonstrated that the forms of plants could be resuscitated from their ashes. At a meeting of naturalists in 1834, at Stuttgart, a receipt for producing such experiments was found in a work of Oetinger. Ashes of burned plants contained in vials, when heated, exhibited again their various forms. "A small obscure cloud gradually rose in the vial, took a defined form, and presented to the eye the flower or plant the ashes consisted of." "The earthly husk," wrote Oetinger, "remains in the retort, while the volatile essence ascends, like a spirit, perfect in form, but void of substance."—*Isis Unveiled*, I. 475-76.

In Siam, Japan, and Great Tartary, it is the custom to make medallions, statuettes, and idols out of the ashes of cremated persons; they are mixed with water into a paste, and after being moulded into the desired shape, are baked and then gilded. The Lamasery of Ou-Tay, in the province of Chan-Si, Mongolia, is the most famous for that work, and rich persons send the bones of their defunct relatives to be ground and fashioned there. When the adept in magic proposes to facilitate the withdrawal of the astral soul of the deceased, which

otherwise they think might remain stupefied for an indefinite period *within* the ashes, the following process is resorted to: The sacred dust is placed in a heap upon a metallic plate, strongly magnetized, of the size of a man's body. The adept then slowly and gently fans it with the *Talapat Nang*, a fan of a peculiar shape and inscribed with certain signs, muttering, at the same time, a form of invocation. The ashes soon become, as it were, imbued with life, and gently spread themselves out into a thin layer which assumes the outline of the body before cremation. Then there gradually arises a sort of whitish vapour which after a time forms into an erect column, and compacting itself, is finally transformed into the "double," or ethereal, astral counterpart of the dead, which in its turn dissolves away into thin air, and disappears from mortal sight.

The "Magicians" of Kashmir, Thibet, Mongolia, and Great Tartary are too well known to need comments. If *jugglers* they be, we invite the most expert jugglers of Europe and America to match them if they can.—*Ibid.* II. 603.

To the students of the occult forces the following will have special significance.

Ever on the lookout for occult phenomena, hungering after sights, one of the most interesting that we have seen was produced by one of these poor travelling Bikshu. It was years ago, and at a time when all such manifestations were new to the writer. We were taken to visit the pilgrims by a Buddhist friend, a mystical gentleman born at Kashmir, of Katchi parents, but a Buddha-Lamaist by conversion, and who generally resides at Lha-Ssa.

"Why carry about this bunch of dead plants?" inquired one of the Bikshuni, an emaciated, tall

and elderly woman, pointing to a large nosegay of beautiful, fresh and fragrant flowers in the writer's hands.

"Dead?" we asked, inquiringly. "Why they just have been gathered in the garden?"

"And yet, they are dead," she gravely answered. "To be born in this world, is this not death? See, how these herbs look when alive in the world of eternal light, in the gardens of our blessed Foh?"

Without moving from the place where she was sitting on the ground, the Ani took a flower from the bunch, laid it in her lap, and began to draw together, by large handfuls as it were, invisible material from the surrounding atmosphere. Presently a very, very faint nodule of vapour was seen, and this slowly took shape and color, until, poised in mid-air, appeared a copy of the bloom we had given her. Faithful to the last tint and the last petal it was, and lying on its side like the original, but a thousand-fold more gorgeous in hue and exquisite in beauty, as the glorified human spirit is more beauteous than its physical capsule. Flower after flower to the minutest herb was thus reproduced and made to vanish, reappearing at our desire, nay, at our simple thought. Having selected a full-blown rose we held it at arm's length, and in a few minutes our arm, hand, and the flower, perfect in every detail, appeared reflected in the vacant space, about two yards from where we sat. But while the flower seemed immeasurably beautiful and as ethereal as the other spirit flowers, the arm and hand appeared like a mere reflection in a looking-glass, even to a large spot on the fore arm, left on it by a piece of damp earth which had stuck to one of the roots. Later we learned the reason why. —*Ibid.* II. 609-10.

ATLANTIS: DID IT EXIST?

[Paul Brunton is the well-known author of *A Search in Secret India*.—Eds.]

We have learnt from ancient sources the startling story of a great continent which lies wrecked beneath the grey rolling waters of the Atlantic Ocean. Plato, the Athenian philosopher, has given us in his *Timaeus* and *Critias* a fragmentary picture of what he had gleaned concerning the fabled land of Atlantis, as he named it. Aelian, too, mentions it in his *Varia Historia*. Among native peoples of the Pacific a similar legend exists.

But what the ancients thought and taught upon this fascinating theme is of less concern than what scientists of our own day have to say. Few, of course, have the time and interest to concern themselves with the subject but those few have begun to marshal an increasing list of facts and evidences. Many more years will have to be devoted to investigation, and many more minds will have to engage themselves in it before we shall be in a position to decide conclusively one way or the other. But there is enough result already to make the legend of Atlantis take on an aspect of scientific probability and therefore to warrant further research.

It is obvious that until science has developed methods and perfected apparatus to enable divers to explore the bed of the Atlantic Ocean, which is 21,000 feet below the surface in its deeper part, the only source of possible evidence must lie in a comparison between

the Old and New Worlds, together with a study of the existing Atlantic islands. This means that we have to take up the testimony of deep-sea soundings; we must compare the distribution of fauna and flora in the Euro-African and American continents; we must look for the similarities of language and ethnological types; and finally we must consider the early religious beliefs, rituals and architecture which have left their remnants on both sides of the Atlantic.

Last century the British and American Admiralties despatched expeditionary ships to investigate the depths of the Atlantic at various parts. The German frigate "Gazelle" was also engaged in similar work. As a result of these deep-sea soundings the ocean bed has been carefully charted. The maps reveal the existence of an immense elevated land-mass, beginning not far from the Irish coast and stretching in a south-westerly direction as far as the South American coast near French Guiana. This great plateau lies in deep mid-ocean at an average height of about 9,000 feet above the bed out of which it rises.

The higher parts of this land-ridge are only a hundred to a few hundred fathoms from the surface of the water, while islands like the Azores, St. Paul, Ascension and Tristan d'Acunha, are considered to be its peaks.

We know from the study of geology that the earth's surface has provided a stage for the successive appearance and disappearance of land. Continents have been submerged beneath water more than once; and existing parts of Europe, Africa and America show plainly, by geological evidences, that in former times they were washed by ocean waters. Even to-day the phenomena continue before our eyes. The western coast of Japan has begun to rise above sea level. The Greenland coast is sinking so rapidly that ancient buildings erected on low rock-islands, are now submerged.

We see therefore that it is not impossible for the great land-belt in the Atlantic to have once stood out of the vast sheet of water which now engulfs it. Geological history stretches away into the remotest periods of time until it loses itself. Nature does not remain stagnant for ever but shakes the giant body of this planet at wide intervals, producing the different epochs about which geologists are slowly collecting information. Vast volcanic disturbances even yet occur in the bed of the Atlantic and evidence the probability of past and future changes.

In 1923 the Western Telegraph Company sent out a ship to search for a lost telegraph cable which had been laid down about twenty-five years previously. Marine soundings were taken at the exact place where the cable had been deposited. The captain of the vessel was astounded to discover that the surface of the ocean

bed had risen during the quarter-century by two miles! This surprising and striking fact reveals what might be discovered if the opportunities for such investigation were more widespread and more frequent.

The late M. Pierre Termier, Director of Science of the Geological Chart of France, was able to state that the bed of the Atlantic is one of the most unstable parts of the earth's surface. The area of his investigations showed that the eastern part of the Atlantic was involved in frequent submarine cataclysms and volcanic activity. The islands of this region, such as the Azores and the Cape Verde Islands, are composed chiefly of lava.

A French ship which was used in laying the cable from Brest to Cape Cod during the summer of 1898, tried to fish up a broken strand at a spot about 560 miles north of the Azores. The depth was seventeen hundred fathoms. The grappling-iron drew up oceanic debris, soil and rock. The nature of the last two was such as to indicate that the Atlantic bed, in that locality, was mountainous, high-peaked and deep-valleyed. Among this material was a kind of vitreous lava which you can still see preserved at the museum of the school of Mines in Paris. These broken pieces, belonging to the species known as tachylite, could solidify into their existing condition *only under atmospheric pressure*. Had they been thrown up under the depth of water in which they were found, they would have

assumed different form; they would have become crystallised. Every eminent geologist would support this contention.

The grappling-iron also tore off some splinters of rock from an irregular peak. These were discovered to consist of lava likewise. They were subjected to microscopic examination later by Dr. Frederick F. Strong. Geologists know that lava decomposes to a certain extent under sea water in a period of roughly fifteen thousand years. Dr. Strong found that these splinters had not decomposed to this extent and that, as in the former instance, the lava had solidified under air pressure. This indicates that the crater which had thrown it forth must have had its head *above the ocean*; a further conclusion is that a part of the Atlantic bed now seventeen hundred fathoms deep, was dry land less than fifteen thousand years ago.

This latter piece of evidence was quoted By M. Termier in a paper read before the Institut Océanographique of Paris. An interesting inference which he drew from the ruggedness of the bed was that sinking of the land had followed suddenly after the eruption of lava. Otherwise atmospheric erosion would have smoothed down the surface.

II

What has the distribution of fauna and flora to tell us concerning the probability of the existence of an Atlantean continent?

There are species of plants and animals on both sides of the Atlan-

tic which have existed in the same habitations as long as history records. Those species are identical, yet three thousand miles of water separates the continents on which they are found. Biologists and botanists can offer no plausible theory to account for this undeniable fact. But those who have begun to take the Atlantean theory seriously, find a simple answer.

Here are a few instances. In the existing Atlantic islands we find to-day earth-worms precisely similar to those which we can find in Europe and North Africa. It must be obvious to any intelligence that the rolling ocean waves provide an impassable region for earth-worms. The logical conclusion is that dry land once connected those islands with the Old World.

The molluscs of the West Indies and the molluscs of Europe are so similar as to have become the subject of special remark by naturalists. The *Glandina*, a carnivorous snail, possesses its habitat in the Antilles. Yet you will also find it around the Mediterranean. It cannot be looked upon as a recent visitant to our continent because it is found in isolated existence in different places between the Caucasus and Algeria. Dr. Kobelt was persuaded by this and similar instances to conclude that dry land stretched from the Antilles to Europe until the Miocene period. His theory received the backing of other scientists, notably Brettger and Andrae.

Another West Indian illustration is the most ancient mammal which has been in existence there. This

is that curious creature the *Solenodon*, a snouted and insect-eating being found in Haiti and Cuba. Its closest affinities are the *Centetidae* whose domains are West Africa and the island of Madagascar. Where is the connecting link between these distant parts of the earth's surface? Professor Leche has answered that there must have been a land-bridge between Madagascar and Brazil, if not to the West Indian islands themselves.

Geologists, digging the earth in different places, have found remains of the hairy mammoth, the woolly-haired rhinoceros and the musk-ox on continents separated by vast sheets of water, the European and the American. The beds in which the remains are deposited, always belong to the post-glacial period. In view of these facts and in the attempt to dissipate the shadows which time has shrouded around the origins of animal life, Professor Edward Hull carefully studied the Admiralty charts recording the Atlantic soundings I have already mentioned. His judgment was:—

The flora and fauna of the two hemispheres support the geological theory that there was a common centre in the Atlantic where life began, and that during and prior to the glacial epoch great land-bridges north and south spanned the Atlantic Ocean.

A curious and enlightening instance which has been a standing puzzle to botanists, is the case of the banana. Here we have a tropical plant which is to be found in America, Asia and Africa. We know that it existed freely on the American side *before* Columbus sighted his first West Indian island.

Now the banana is seedless, and its bulb is not easily transportable like that of the potato. It cannot be propagated by cutting as we can propagate the willow tree. Even if some way had been found to transport it from one side of the Atlantic to the other, it could never have successfully endured the long voyage which a primitive type of vessel would have slowly made. Finally, as a plant possessing no seeds it must have been under culture for a considerable period on one side of the Atlantic before it appeared on the other. How then was it carried by its cultivators across the seas?

This problem remained a riddle till Otto Kuntze, a German botanist who spent many years in the tropics, propounded the first plausible solution. He pointed out that the only conclusion was that the banana had been brought to a high state of cultivation on land now submerged beneath the Atlantic waves, land once peopled by inhabitants who had developed the agricultural arts.

III

This question whether Atlantis, granting its one-time existence, was ever peopled by human beings who raised on it a high degree of civilisation, as Plato claims, is also provocatively interesting but more difficult of solution. Ancient folklore makes similar references to cultural development in its memories of the cataclysm which drowned a continent. One may even wonder whether the Biblical story of the Flood is not some echo of the same catastrophe.

Modern investigation of this question must necessarily be limited to comparisons of the culture existing among the earliest races of the Old and New Worlds. If the similarities are sufficiently striking, we may decide that the connecting link has been lost since Atlantis sank into the sea, and that both cultures spread out from this once-inhabited central area.

Take the case of the architectural form known as the pyramid. At Teotihuacan in Mexico there are two giant pyramids still standing. They date back to prehistoric times. The explorers Waldeck and Lowenstein have examined and described them. They were built towards the points of the compass. So were the Egyptian pyramids also built. They were used as burial places for certain personages whose bodies were embalmed and mummified. The Egyptians utilised their structures for similar purposes and followed the same methods. The interior arrangements of the galleries and chambers in the Mexican pyramids were almost identical with those of the Egyptian ones.

The common origin of these architectural evidences seems indicated. If the American aborigines and the ancient Egyptians learnt pyramid-building from the same

source, was it not the central civilisation of Atlantis?

The Maya and Inca monuments in Central and South America carry strange reminiscences of Indian symbolism which have puzzled archaeologists for several centuries. The Central American arts and crafts curiously resemble those of the Mycenæan culture of early Greece. In Peru there are puzzling reproductions among the architectural ornaments of ancient Greek designs. These likenesses have recently been pointed out by Professor G. Elliot Smith and he asks whether they are merely fortuitous or due to some causal relationship.

One cannot present within short limits the further evidence which is available. Deep in the silt of the Atlantic ocean lies the last proof that a great continent and a developed civilisation have sunk from human sight. Until that final confirmation becomes possible to modern science, we must patiently collect our facts and show that there is something more than mere probability in the Atlantean theory. And we may ponder upon the strange history of this planet, the gigantic changes which Nature makes at her will in laughing defiance of man.

PAUL BRUNTON

TSONG-KHAPA

[**Geoffrey West** has contributed in *THE ARYAN PATH* several highly interesting biographical studies of occidental mystics and occultists. Here for the first time he writes about an Oriental Adept-Reformer, one who has influenced the thought of the western hemisphere in a peculiarly direct way by his fiat to which Mr. West refers. However obscure the cause of that influence the West owes a mighty debt of gratitude to the Great Tsong-Khapa.—EDS.]

Tsong-Khapa—called the Luther of Buddhist Tibet, declared in the East the first reincarnation of the Buddha after Gautama—his very name is unknown to the West. Small wonder, for over most of Europe Tibet remains the veritable symbol of mystery, and, were not the two all but identical, one would assert its religious history even less known than its national. What could the name of Europe's Luther mean to one who knew nothing of its sectarian Christianities?

Tibet, within historical eras, has known two religions, one a primitive and animistic demon-worship, necromantic and superstitious, and of unknown antiquity, the other a Buddhism of, in origin at least, a refined and esoteric character. When the latter first comes upon the scene it also is probably impossible to declare definitely. One tradition would associate the very earliest introduction of civilisation into Tibet with the coming there of a Buddhist missionary within two hundred and fifty years of Buddha's death; while another reports the existence there at a period scarcely less remote of a brotherhood of holy ascetics known as "the great teachers of the snowy mountains" who practised an esoteric Buddhism long

before its exoteric gospels were preached to the country at large. Not, however, till as late as the fifth century of the Christian era is there certain record of its even tentative introduction, and only in the seventh century, when the great King Song-tsen Gam-po became a convert, do we find it established as the state-religion. It was in the eighth century that another famous ruler, Ti-song Detsen, brought from India the Tantrik Buddhist Padma Sambhava, who by his labours truly made Buddhism the national faith.

Well that he did so, for very soon thereafter the line of "the great kings" ended, to be followed by nearly four hundred years of disorder, the squabbles of petty chiefs fighting each for his own hand. But Buddhism now was held in such esteem that learned teachers could still come from India and be honourably received. Chief among these was Atisha. Their influence continued to spread, and received renewed impetus when in the year 1270 the kingship of the country was given by Kubla Khan to the Abbot of the Sakya Lamasery. This first reign of "the priest-kings" lasted until 1345, when power was seized by a warrior-king whose dynasty

endured for three hundred years. Tsong-Khapa was born a dozen years after his accession.

It is the fate of every faith to be tainted by the earthly air it breathes, and Buddhism in Tibet could claim no exemption from this natural law. It derived direct from the Mahayana Buddhism of Northern India, denounced as a corruption of the true gospel by the disciples of the Hinayana school of the South, but held by its own followers to be the authentic and esoteric teaching of the Buddha Himself, and beyond question of high metaphysical and mystical refinement. But it came to them in the first place and especially in the person of Padma Sambhava, by no means free from marked Tantrik influences, whose necromantic leanings made special appeal to the still superstitious Tibetans. The result is seen in the perpetual inclination of exoteric Tibetan Buddhism towards spells and sorcery. The denunciation of the practice of the darker magic arts was the theme of each reformer in turn, though notably of Atisha and then of Tsong-Khapa. Atisha preached a strict religious life and celibacy to his followers, who formed the first "reformed" sect, the Kahdam-pa, holding themselves aloof from the Nyingma-pa, the unreformed or "old ones" who kept the laxer teachings of Padma Sambhava. In the century after

Atisha there appeared another minor sect of the "semi-reformed," compromising between the old and new, and interesting here mainly as marking the relapse of even some of the best instructed back towards the temptations of demonolatry. The Nyingma-pa prevailed in the land right to the time of Tsong-Khapa, but the reforming impulse was not ineffective. By the early fourteenth century it had produced a complete recension of the Buddhist scriptures, both "precepts" and "commentaries," and their very existence led to the realisation in many minds of the need for further reform.

At this juncture appeared Tsong-Khapa.

Who was he? *What* was he? Many legends have been associated with his name. It is said that he was born of a virgin, that he came into the world bearing a white beard and speaking words of wisdom, that he was only three when he renounced the world for the religious life, and that when his reverent mother shaved his head and threw the hair outside their tent there sprang up therefrom the far-famed and marvellous Tree of the Ten Thousand Images, whose every Leaf bears the natural imprint of some sacred Tibetan character—a tree, by the way, to whose existence and remarkable nature the travellers Huc* and Gabet testified less than ninety

years ago! It is said that following the religious life he became in due course the pupil of a very learned Lama "from the remotest regions of the West," who taught him his knowledge and then died; that inspired by this encounter he set forth westward but on reaching Lhasa was bidden by "a radiant spirit" to remain there; that summoned by the Chief Lama he refused to obey, and when this high personage appeared before him miraculously compelled his submission. One account tells how in 1419 he ascended into heaven; according to another story his body lies to this day in the Galdan Lamasery, preserved in perfect freshness and at times uttering encouraging words, with other wonders.

Less disputable as what the West terms "fact" are his birth about 1357 in the province of Amdo in north-eastern Tibet, probably of the humblest parentage, his early religious devotion and his studies at the Sakya and other famous Lamaseries, his eight years passed as hermit in southern Tibet where the teachings of Atisha were still preserved in something of their original purity, his appearance in Lhasa about the year 1390 and rapid triumph as religious teacher and reformer, his foundation of the great Galdan, Sera, and Drepung Lamaseries, and his death in 1419.

With these things, we know

something of his writings and of the nature of his work as reformer. Most of the extant sacerdotal manuals of his followers are ascribed to his pen, but his main effort was towards a clarification of Buddhist doctrine, stripping away the accretions of two thousand years and restating its essential nature. Of his best-known exposition, the *Lam-rim-ch'en-po* (The Progressive Path to Perfection), we read that it originally consisted of two parts, one the exoteric teaching addressed to the ordinary reader, the other intended for more advanced and esoteric students, and that it asserted the need to adjust the rendering of truth to the capacity of one's audience.

But however attentive to doctrine as his essential inspiration, it was as proselytizer and organiser that he made his immediate mark. Against the power of the Nyingma-pa followers of Padma Sambhava, he drew together the disciples of Atisha under the new name of the Gelup-pa (or "virtuous ones"), establishing them in new buildings where old were lacking, and causing them, as symbol of their return to older and purer ways, to wear robes or at least caps of the traditional yellow used by the earliest Buddhist priests, thus instituting the rivalry constant in subsequent Tibetan history of the Red Caps (the Nyingma-pa) and the Yellow Caps.

flag; raise the layers of this bark, and still OTHER CHARACTERS will show themselves below those whose beauty had surprised you. For, do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can we suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion."—*The Theosophical Glossary*, p. 180.

*Here are the words of the Abbe Huc:—"Each of its leaves, in opening, bears either a letter or a religious sentence, written in sacred characters, and these letters are, of their kind, of such a perfection that the Type-foundries of Didot contain nothing to excel them. Open the leaves, which vegetation is about to unroll, and you will there discover, on the point of appearing, the letters or the distinct words which are the marvel of this unique tree! Turn your attention from the leaves of the plant to the bark of its branches, and new characters will meet your eyes! Do not allow your interest to

He demanded of them a discipline even beyond that of Atisha, prohibiting the use of alcohol, enforcing celibacy, denouncing absolutely the magical practices everywhere rife. In all things, he insisted, they must live according to the laws laid down by the Buddha Himself.

He not only reformed the lives of his followers, but introduced into their liturgies innovations which have given rise to most curious speculations. These were markedly ritualistic, and hardly less markedly Christian and even specifically Catholic, including the use of cross, candles, censers, bells, rosary, mitre, cope, holy water, the practice of confession, exorcism, benediction, the tonsuring of monks and nuns, the worship of relics, and the like. Could these things, ascribed to Tsong-Khapa, be, it is asked, of actual Christian origin? And then it is asked whether, having regard to the known facts of Catholic and still more of Nestorian penetration of even the remotest parts of Asia both before and during this period, Tsong-Khapa's mysterious teacher the learned Lama whose "great nose," that markedly European feature, is mentioned in almost every reference to him—might not indeed have been a priest of Christ, scattering afar the Christian seed with unexpected consequence!

Such speculation, interesting as it may be to those who would find in Christian theology and liturgy the beginning and end of all religious illumination, neglects an alternative derivation, asserted by

H. P. Blavatsky, not from the West eastward, but rather from the East westward, not from Christianity to Buddhism but from Buddhism to Christianity. The evidence is set forth for those who would pursue the problem further in the early chapters of Volume Two of *Isis Unveiled*.

In regard to Tsong-Khapa, the matter is clearly not of primary importance, as we see directly we turn to the central problem of Tsong-Khapa's identity and authority. His own followers doubt neither; by them he is revered as the incarnation of Amitabha, the very Buddha! If that be fact, it is not "simple fact"—here we tread upon delicate ground, in the realm of mysteries perhaps incapable in the terms of Western thought of any satisfying explication. Reincarnation of the astral being of Gautama, Buddha-vehicle, there had been before, as in Shankara, India's great Vedantic teacher, but in Tsong-Khapa we encounter, it is declared, a different, a profounder manifestation of the Divine Wisdom-Principle. Was he then—he, the man, the child born in Amdo—from birth, or did he like Gautama but later become, the vehicle of Truth? Who shall say? But if the former, then what need of teachers from either West or East for the very teacher of all; and if the latter then what instruction could think to stand unshrivelled in the bright glare of that infinite knowledge which at the due hour must come to Him? In either, in any case, surely we have to credit Tsong-Khapa with an

understanding deeper than the forms of any single creed, the capacity to penetrate to those eternal truths underlying all creeds and forms whatsoever. Did he perchance know aught of those "great teachers of the snowy mountains" already referred to? In Sinnett's *Esoteric Buddhism* we may read how about the time of the fourteenth century many adepts, deeming their occult knowledge in danger of too wide diffusion, withdrew towards these hidden fastnesses of Tibet, and how to Tsong-Khapa fell the task of safeguarding their wisdom by rule and law. And among his commandments, Madame Blavatsky informs us, was one enjoining the Arhats (or adepts) "to make an attempt to enlighten the world, including the 'white barbarians,' every century, at a certain specified period of the cycle."

He was certainly a wise and holy man whose work changed the course of religious, and again it must be added of national, history in Tibet. His nephew, Ganden-Truppa, who founded the great Lamasery at Teshu Lumbo in 1445,

became as head of the Yellow Caps the first Grand Lama of Tibet, and though the rivalry of sect with sect continued but little abated for two hundred years, the Yellow party triumphed when in 1641 the Mongol rulers of China gave the sovereignty of the country to the fifth Abbot of Teshu Lumbo. This Abbot was the first true Dalai Lama, and he created his own religious instructor first of the Tashi Lamas, who thus became the spiritual superiors of the Dalai Lamas, though inferior in worldly power.

For the rest, Tsong-Khapa must seem, to the ordinary western view, to stand quite outside the stream of European development and even interest. Yet one reflects, one questions, if that *was* his command—"to attempt to enlighten the world, every century, at a certain specified period of the cycle"—and its latest consequence, presumably, the sending of H. P. B. herself, and the inauguration of the Theosophical Movement in 1875—if indeed that was *his* command, can we then dismiss him quite so lightly . . . ?

GEOFFREY WEST

NEW BOOKS AND OLD

PROFESSORS AND POETS *

[John Middleton Murry, the well-known critic is the author of numerous books among them *Keats and Shakespeare*—EDS.]

The New Temple Shakespeare is not primarily a new edition of Shakespeare, in the critical sense of the word "edition," but a new and very attractive impression of the plays. Its predecessor, the old Temple Shakespeare, had a great and well-deserved success. It appeared to me, as a schoolboy in the beginning of this century, an uncommonly beautiful thing, and I used to save up my scanty pocket money to buy it, volume by volume. The new Temple Shakespeare is a still more beautiful thing; but book-production has made great advance in the last thirty years, and typographical beauty which was extraordinary then is familiar now. To become the owner of a volume of the old Temple Shakespeare was, to me, at fifteen, to become the possessor of a rare work of art, and I stinted myself of many twopences for the privilege. I can hardly conceive schoolboys of to-day paying their money to enter the new Temple as I did to enter the old. I hope I am wrong in this conjecture, but I must say that my schoolboy-successor will hardly make so good a bargain as I did.

The editor's introductions to the new Temple Shakespeare are

sometimes very perfunctory. Thus, for example, all he has to say about *The Comedy of Errors* is contained in a single page; and the only critical remark is the following:—

The play is thoroughly competent and "slick" 'prentice work, going one (or indeed two) better than its model in the complications of the old time-worn mistaken-identity motive; and apart from a few stray passages might, one feels, "have been written by anyone."

To feel that this is altogether inadequate is not to maintain that the *Errors* is intrinsically an important Shakespeare play. It is not. But the suggestion that it might have been written by anybody is, I think, to indicate a curious insensitiveness to the loveliness of Shakespeare's early blank verse. In the very opening scene of the play a quite new voice is heard. One would listen in vain for anything like it in the verse of young Shakespeare's contemporaries. The silver and sustained liquidity of Aegeon's speech is marvellous of its kind.

Let us take the case of a more important play—perhaps the most important of all Shakespeare's plays—namely, *Hamlet*. Here the editor identifies himself with the

opinion of Professor Gordon, and he quotes it as an ideal criticism of *Hamlet*.

The ordinary view of *Hamlet* comes from Coleridge. It was the opinion of Coleridge, and therefore [*Sic*] of the nineteenth century that the central thing in *Hamlet* is a problem of conduct; that Shakespeare's chief purpose in writing the play was to exhibit a character in which reflection fatally prevailed over the principle of action. This is a false opinion, which time will destroy. What we see in *Hamlet* is not a moral problem but a tragic situation; not a problem of character, but an experiment of fate; not a problem of conduct, but the agonies of a soul.

Coleridge's opinion, when it was first expressed, was a novelty in England... We are asked to suppose, then, that Coleridge was the first English writer who grasped the meaning of a play which had been read and acted with applause since the reign of James. . . If Coleridge was the first man in England to understand the play, how did England contrive to enjoy it so thoroughly for two centuries without understanding it?

Now this seems to me a striking example of what I call mechanical thinking: of all habits of mind most dangerous when the object on which it is exercised is a work of the imagination. It calmly assumes, in the present case, that it is impossible that *Hamlet* should represent *both* a moral problem *and* a tragic situation. According to this habit of mind these alternatives exclude one another. But a moment's dispassionate reflection, based on actual experience of the play, will convince any sensitive mind that the peculiar fascination of *Hamlet* is that it embodies both a tragic situation and a moral problem; and that these are, by the

creative and intuitive skill of Shakespeare, indissolubly united.

Further, another moment of reflection will convince us that the specious argument—"If no one understood the play till Coleridge, how did England contrive to enjoy it for two centuries?"—is merely forensic. It is perfectly possible and highly probable that English audiences did enjoy *Hamlet* for two centuries without *fully* understanding it. That is, indeed, a commonplace experience in the theatre, or in reading. How many children have enjoyed *Gulliver's Travels* without fully understanding it? How many people even to-day enjoy Molière's *Misanthrope* without fully understanding it? And seeing that Shakespeare's habitual method was to take a familiar, dramatic story and steep it in his own sensibility and imagination, the overwhelming balance of probability is that his plays did mean more than contemporary audiences saw in them. Beneath this specious argument lurks a denial of the "prophetic" function of the poetic imagination. Coleridge, certainly, believed in that: and so do I.

But there is worse to come. For brevity's sake, I have so far, in controverting Professor Gordon and his disciple, accepted the professorial statement that Coleridge's opinion of *Hamlet*, which he is alleged to have imposed on the nineteenth century, was that "the central thing was a problem of conduct." But, in fact, Coleridge nowhere expresses such an opinion.

* *The New Temple Shakespeare*: Vols. I-XII, edited by M. R. RIDLEY, M. A., and decorated by Eric Gill (J. M. Dent & Sons, Ltd., London, 2s. per volume.)

His recorded criticism of *Hamlet* is more copious (I believe) than his criticism of any other single play of Shakespeare's. I have not been able to refresh my memory by re-reading every separate reference to *Hamlet* in Coleridge's Shakespeare criticism; and perhaps there may lurk somewhere in it a sentence to give colour to Professor Gordon's statement. But considered as what it professes to be—the substance of Coleridge's opinion of *Hamlet*—it is a perversion of the fact. Here is the true and recurrent substance of that opinion in Coleridge's own words:—

The first question we should ask ourselves is—What did Shakespeare mean when he drew the character of Hamlet? He never wrote anything without design, and what was his design when he sat down to produce this tragedy? My belief is, that he always regarded his story, before he began to write, much in the same light as a painter regards his canvas before he begins to paint—as a mere vehicle for his thoughts—as the ground upon which he was to work. What then was the point to which Shakespeare directed himself in *Hamlet*? He intended to portray a person, in whose view the external world, and all its incidents and objects, were comparatively dim, and of no interest in themselves, and which began to interest only, when they were reflected in the mirror of his mind.

And again:—

This admirable and consistent character, deeply acquainted with his own feelings, painting them with such wonderful power and accuracy, and firmly persuaded that a moment ought not to be lost in executing the solemn charge committed to him, still yields to the same retiring from reality, which is

the result of having, what we express by the terms, a world within himself.

These are two typical statements by Coleridge himself of his own view of *Hamlet*. There is not in them a word, or a suggestion, to the effect that the essence of the play is "a problem of conduct." The whole emphasis is on the portrayal of a certain type of character. Above all, there is no suggestion, or implication, that the substance of the play is not "a tragic situation." On the contrary, the plain suggestion is that Shakespeare meditated deeply on the question: what manner of man, what type of character, could be credibly involved in the tragic situation which was fixed by tradition for Hamlet, Prince of Denmark?

Now, there is no means of proving by evidence valid in a Court of Justice, either that Coleridge's conception of Hamlet's character was in fact Shakespeare's, or that his "theory" of how Shakespeare set to work was correct. One has, in such matters, to trust one's intuition. My intuition tells me that Coleridge was right. Further, the fact that Coleridge's view was gradually accepted by nineteenth-century criticism counts for something. For still more counts the fact that Coleridge was a fine poet and a fine critic: Professor Gordon, so far as I know, is neither. And, anyhow, whatever may be his achievements in other branches of learning, it is indisputable that, for the purpose of controverting Coleridge, he is compelled first, seriously to misrepresent Cole-

ridge's opinion, and second, to use an argument that is obviously fallacious.

For my own part, I must record my opinion that Professors of Literature at universities make very poor critics and editors of Shakespeare. Professor Bradley is the obvious exception; but he never was a Professor of Literature, but merely Professor of Poetry at Oxford—an honourable and brief appointment which lasts for only five years. But professional professors of literature—as are both Mr. Gordon and his disciple Mr. Ridley—are not the men for Shakespeare. I have often wondered concerning the cause of this. And sometimes I have thought that they are burdened with an inward sense of inferiority. They have something of an uneasy conscience about their own academic security. This certainly was the case with Professor Raleigh, whose disciple Professor Gordon was. And the form of expression which this uneasy conscience assumes in the presence of the truly creative and poetic is an unconscious bias towards reducing the poet to a "professional" like themselves. Now the poet may be a professional, as Shakespeare certainly was, in the sense that he has to earn his living by his craft and art; but he is not a professional like a professor of literature. He takes risks, he adventures himself, he knows what it is to meet life naked, he is aware of its brutality as well as its beauty. Even Coleridge, though he retired beaten from life, knew infinitely

more about it than professors do. He could have been a professor, easily; his genius drove him instead to do desperate and foolish things—enlisting in the dragoons, preparing to emigrate to a communist colony, stumping the country with a message to men, marrying on nothing and with no prospects: all very unwise and unworldly things, but experiences which, working upon his "more than ordinary organic sensibility," made him more intimately akin to Shakespeare than a solid and safe professor of literature can ever be. And the solid and safe professors—though they do not know it—seem to resent the "life-adventure" of the poet. They want to clip his wings, so that he cannot fly out of the realms of security where their minds inhabit: they want to assure themselves that there is after all nothing better in this life than to be a professor, and so they make the poets like themselves. But they are not.

Professor Raleigh did his best to persuade himself that Shakespeare was, after all, only an ordinary "healthy Englishman". Professor Gordon improves on it and assures us that *Hamlet* is "something older and finer than the morbid psychology of the critics"—and the poets. Professor Ridley accepts it all and tells us that *Hamlet* is, "in its essence a superb melodrama of revenge." Not only does he forget to tell us how it comes about that "this superb melodrama of revenge" has fascinated the minds and the imaginations of thousands of men not deeply interested in

melodrama; but he even forgets that he has swallowed Professor Gordon's doctrine entire. He suddenly remembers that Professor Bradley has written a famous, and deservedly famous, book on Shakespeare's tragedies—a book with which he dare not disagree. "It is," he says, "perhaps the greatest work of Shakespearean criticism in English," and he goes on:—

Even where all is excellent, the section on *Hamlet* stands out, because of the balance which the critic manages to maintain in executing a task of peculiar difficulty... One sometimes

hears his criticism dismissed with the comment, "Bradley finds in Shakespeare what Shakespeare never meant." If that means he finds what is not there, it is I think demonstrably untrue; if it means that he finds point after point which Shakespeare did not insert of set purpose, then I think that it is true but very far from damaging.

Yet Professor Ridley has just applauded Professor Gordon for dismissing Coleridge's criticism of *Hamlet* on precisely this same ground, that he finds in Shakespeare what Shakespeare never meant. He cannot have it both ways.

J. MIDDLETON MURRY

THE LIMITATIONS OF MARCUS AURELIUS*

[D. L. Murray, after a brilliant career at Oxford, served in the Intelligence Department of the War Office from 1916-19. He is the author of various books, and was the dramatic critic of the *Nation* and *Athenæum* from which he has risen to a position of eminence. He here reveals the hesitancy of many who admire but cannot accept the Stoic philosophy of an irreproachable administrator.—EDS.]

The late George Russel recorded in one of his volumes of Victorian reminiscence how, visiting Matthew Arnold the day after the premature death of his eldest son, he found him seeking consolation from the "Meditations" of his favourite Marcus Aurelius. Arnold is only one of the eminent men of later times who have gone to the "Saint of Paganism" for the food of their souls; Mr. Hayward enumerates among others Frederick the Great, Captain John Smith of Virginia, General Gordon, and (rather surprisingly) Arnold Ben-

nett. Mr. Hayward's own volume may be regarded as an attempt to open to a wider circle of modern readers the spiritual treasures contained in the life and works of the Stoic Emperor. He writes under the influence of Comte, and as an educationist who has promoted the "Celebration Method" of keeping before the eyes of humanity the great figures of its guides and saviours. These Positivist sympathies as well as the fact that he has on this occasion to champion a philosopher whose relations with Christianity were hostile, may ac-

count for a certain asperity in some of his references to the orthodox Christian Tradition, which is bound to a narrower circle of saintliness than the Religion of Humanity. And it is perhaps the desire to speak to modern readers in a tone with which they are familiar that has led him now and again to introduce a note of flippancy (almost of slanginess) into his text, which no doubt brings it into line with the modern fashion of historical biography, but which is really unworthy of a writer of Mr. Hayward's serious purpose and philosophic depth.

These trifling complaints cannot obscure our sense of the value of this study as a whole; it is truly illuminating, not only of the mind and religion of Marcus Aurelius Antoninus, but of his life and labours as Roman Emperor. The author of the "Meditations" has for long been a figure with a curious relevance to the spirit and problems of the modern world. Matthew Arnold insisted upon it in his essay on him, and Walter Pater in his wonderful "still-life" novel "Marius the Epicurean" was able to diagnose the spiritual unrest of the late nineteenth century under the forms of the Empire of the Antonines. But Marcus Aurelius is relevant also to the political problems of the modern world. Renan found in him a foreshadowing of the "lay" state of French Republicanism, and now Mr. Hayward points out with fresh emphasis how "every historian regards the age of the Antonines as the greatest example in history

of the supercession of nationalism and jingoism by a world-state." It was indeed an age in which the fondest dreams of a widespread and influential class of modern political theorists seemed to have come true; the age of which Gibbon out of our own minor Augustan tranquillity wrote: "If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." The Golden Age of Mankind!—and the age in which, on the evidence of Mr. Hayward's own pages, there was a regular Cult of death (self-inflicted) among the noblest minds; the age in which the most spiritual energy of the time, the Christian faith, turned aside from the Empire and its concerns as dead and profitless to the soul; the age in which statesmanship and generalship, devoted to maintaining the *status quo*, were unenlightened by a single creative spark; the age in which literature had decayed to the pedantries of the rhetoricians and grammarians, and art, as often in ages of pessimism, excelled only in the realism of pathetic portraiture, at this time in stone. The Golden Age was in short, in every respect, the age of *aurea mediocritas*—a warning to be taken into account by advocates of the regimentation of mankind into the uniformity of any World-State which fails to promote the free play of the religious, political and

* *Marcus Aurelius: A Saviour of Men.* By F. H. HAYWARD. (George Allen and Unwin, Ltd., London, 10s. 6d.)

artistic genius of individual nationalities both in West and East.

That this autumnal melancholy falls upon the pages in which the philosophic Emperor consigned his thoughts on duty and destiny has never been denied by his keenest admirers. He was the most irreproachable of rulers, giving his whole time to the smooth running of the vast imperial machine, tempering its rigours with clemency whenever he could find grounds for mercy, yielding himself uncomplaining for years to the distasteful task of prosecuting those "police wars," without enthusiasm or glory, which were essential for the maintenance of the wide frontiers within which the *pax Romana* gave to its subjects the blessing of unbroken tranquillity. There were no Furies of crimes committed to haunt his conscience; his "persecution" of the Christians—over which too much time has been wasted in attack and defence, and upon which Mr. Hayward spends more subtlety than the subject requires—is amply covered by the maxim of Christianity's Founder that they are to be forgiven who know not what they do. Nothing can really be added to Matthew Arnold's judgment that: "A kind of Mormonism [in our own days, we might say Bolshevism] constituted as a vast secret society, with obscure aims of political and social subversion, was what Antoninus Pius and Marcus Aurelius believed themselves to be repressing when they punished Christians." Yet this monarch, of unstained character, of an unshakeable constancy

and a most successful reign (despite family troubles, and the inevitable anxieties about the future of his Empire), was the apologist of the supreme treachery against Life, suicide; and, as Mr. Hayward adduces only too plausible reasons for believing, deliberately brought about, or hastened, his own demise. Something evidently was lacking in the felicity of the "most happy and prosperous" of human eras, and, more significant still, something evidently was lacking in that Stoic creed with which Marcus Aurelius fortified himself against the disillusionments of outward circumstance.

Mr. Hayward rightly reminds us that the Stoics upheld the inspiring ideal of a spiritual Kingdom of Mankind. Like Comte, they believed in Humanity as a mighty organism, of which the individual was a member, drawing his life from the greater whole. "There is one who says," wrote Aurelius, "'Dear City of Cecrops'. Wilt thou not say 'O Dear City of Zeus'?" If men can be patriotic towards the city of Athens, can they not be patriotic towards the Kingdom of God? The argument is unassailable, if the City of Zeus embraces the City of Cecrops, if heavenly ideal is based upon the natural human loyalty, if the Universal does not reject the particular, but builds it into a larger Whole. But Mr. Hayward writes of his Emperor, "Marcus was faithful to the empire but was not impassioned of it," adding, with one of his striking historical comparisons, not so impassioned even

as the English King Edward I was "impassioned of the conquest of Scotland." Mr. Hayward, basing himself on one of the aphorisms of Aurelius, is desirous of depicting him as a "Saviour of Men." But men will never thank a Saviour who seeks to redeem them by denying their ordinary world of passion and love and hope. They will feel more sympathy with the erring humanity of a Hadrian, the majestic remains of whose Villa near Rome, a world in miniature, still remain to testify to his sympathy with all human arts and aspirations, than with the passionless benignity of the author of the "Meditations". Mr. Hayward regretfully charges his hero with "neglect of science"—though, to be sure, there was not very much in the way of science for him to neglect; but certainly the science of the phenomenal world would have had but little interest for the Stoic. So, too: "For the Stoic there was 'nothing new under the sun,' because everything moved in cycles. Why then, wish to live on?" This lack of evolution or progress is again a common-place of Græco-Roman thought; but, again, Stoicism would not be likely to stir itself to remedy it. At this point it may not be inopportune to proffer to a disciple of Comte a passage written by a disciple of Hegel. Speaking of the unreflective contentedness of the Hellenic mind in the days of Aristophanes Edward Caird writes:—

But this happy moment rapidly passes into the stern, self-centred life

of the Stoic, who withdraws from the world into the fortress of his own soul and finally into the despair of the sceptic, who, doubting everything, is driven in the end to doubt himself and regarding everything objective as an empty appearance, is forced at last to recognize the very consciousness of self as an illusion.

For the division of man from the world is his division from himself, (italics ours) and when he shuts himself up within his own soul (the very maxim of Marcus Aurelius) he finds there nothing but emptiness and vanity. (E. Caird, Hegel, 1883.)

Caird goes on to ask: "What is to heal this division?" and proceeds to the Hegelian solution of the Spirit that finds itself in the world and not in opposition to it. Arnold hints that the secret lies in the Christian joyfulness and tenderness which (in his view) Marcus Aurelius had no opportunity of understanding. This is too large a subject to pursue; but Mr. Hayward has a curious speculation at the end of his book. Noticing, as all must notice who reflect upon it, the resemblance between the face of Aurelius in bust and statue and the face of Christ as commonly portrayed in Christian iconography, he suggests that the familiar features of the beloved and deified emperor were gradually identified in the general imagination with those of Christ. This can neither be proved nor disproved; such interchanges of pagan and Christian imagery were certainly not uncommon. But the suggestion holds at least the symbolic truth that Marcus Aurelius, if he is to be more than the teacher of a select and world-denying band,

must undergo a transformation. His spirit may still be a tonic to humanity, if blended with love for the common nature of man and faith in the world wherein man expresses that nature.

D. L. MURRAY

The Pravacan-Sāra of Kunda-Kunda Āchārya together with the Commentary Tattva-dīpikā, by Amritacandra Sūri. English Translation by BAREND FADDEGON. Edited with an Introduction by F. W. Thomas. (Cambridge University Press, Cambridge. 15s.)

Jainism is one of the earliest systems of non-Brahmanical thought which somewhat antedates and rivals Buddhism in the history of Hindu Heterodoxy. But while Buddhism through its larger human appeal came to be a subject of international study, developing a vast and polyglot literature both within and outside India, Jainism remained a purely Indian denomination. Even then, through some mysterious combination of circumstances, Jainism failed to preserve and hand down to posterity an ancient and authentic mass of texts and traditions. Hence it is very fortunate that veteran Indologists like Prof. F. W. Thomas of Oxford and Prof. Barend Faddeggon of Amsterdam have collaborated in bringing out an excellent English version of a standard manual of Jainism dating from the early centuries of the Christian era.

The *Pravacana-sāra* or the Essence of the Doctrine was composed in Prākṛit Gāthā stanzas by Kunda-Kunda Āchārya who is placed by the learned editors in the third century A. D. A Sanskrit commentary *Tattva-dīpikā* or Lamp of Truth was composed by Amritacandra Sūri (circa 905 A. D.) and both the works have been presented now to the general readers

in a careful and conscientious translation which, we are sure, would rouse a fresh interest in Jaina philosophy and religion.

The three main sections (Śruta-Skandha I, II, III) of the original treatise are entitled the Principle of Knowledge, the Principle of the Knowable and the Conduct. These were subdivided by the commentator into (a) The chapter on Knowledge, (b) The exposition of Joy, (c) The chapter on Good Evolution (of the soul), (d) Exposition of the substance in general, (e) The truth of the Knowable, (f) Exposition of the Conduct, (g) Exposition of the road to liberation, (h) Exposition of the good psychic-attention (Upayoga-response), and (i) The Five Jewels.

In his learned introduction Dr. F. W. Thomas observes: "By Kunda-Kunda's time India, with say 150 millions of inhabitants, had experienced at least seven centuries of active ubiquitous debate between sects, schools and individuals". Naturally we find veiled references to 80 classes of *Kriyā-vādins*, 84 classes of *a-kriyā-vādins*, 67 of *ajñānins* (Agnostics) and 22 of *Vainaiikas*. Of the Brahmanical disciplines mention is made of Grammar, Metries, Law and Policy (*Logic, Naya* or *Nyāya*) together with Vaiśeṣika and Sāṃkhya systems. The four principle pillars of Hindu scholasticism; Dharma, Artha, Kāma and Mokṣa are tacitly admitted although the emphasis of the author is on the "perfection and all-sufficiency of the Scriptures". The

significant phrase is *Himsārahie damme* or religion void of *Himsā* or hurt. A subtle discussion on the topic is found in the section on Conduct (Śruta-Skandha III, 16-19) The mere act of a hurt is external. What is to be seriously remembered is, the intention of hurt (*bhāva-himsā*). By the mere act of hurt, he who is careful in his observances incurs no bondage. If he behaves carefully then like a lotus in water he is unsoiled. Bondage may arise or not arise when in case of a bodily action, a living being is killed; but from appropriation (*upadhi-parigraha*) bondage certainly results. If the renunciation (*tyāga*) is not absolute, then there is no purity from *āsrava* (*karman-inflow*) and in the mind of the not-pure how can there be annihilation of Karma? From a few of such sparks of living thought we feel that the author was a virile thinker soaring above petty ceremonialism and that he was a spiritual cousin of the compiler of the *Bhagavad-Gītā* who also laid his emphasis on absolute *tyāga* (*mā phalesu kadācana*) although he was against the renunciation of Karma as duty.

To a Jain, Karma or *pudgala* is synonymous with Matter, association with which results the condition of jiva or soul which is Self, combined with vital powers (*prāṇa*). But the Self (*ātman*) is a generality, embracing all its particular states, whereof it is also the creator (*Kartṛ*) In its perfect condition (*kevala*) it is omniscience

and truth and identical with the Jain-faith itself. Hence the uncompromising discipline imposed by that faith with a view to developing that Grand Self which by other names, was equally emphasised by the Upaniṣadic Rishis and by the Buddha himself who however negated or modified the concept of *ātman* by his new doctrine of *anatma*. The antifeminist attitude of Jainism (Vide *stri-nirvāna* pp. 202-203) is more pronounced. The 10th century commentator delights in drawing similes and examples from current scientific observations on clouds, crystals, flowers, metals, looking-glass, mirage, water transformed into the sap of a tree, etc. These seem to suggest a *positive background* of the logico-epistemological doctrines like the *syād vada* or *dravya* (substance) as a universal which we find discussed with a rare scientific acumen in the second section on the Knowable.

But above all shines the moral earnestness and absolute sincerity in the quest of Truth:—"Why babble at length? Gain, religion, pleasure and final release and other pursuits all depend on *sincerity*." It is a convincing book of an Age of Convictions opened by the *Bhagavad-Gītā* of Sri-Krishna and *Śraddhot-pādaśāstra* or the Awakening of Faith of Āśvaghoṣa, both preceding and preparing the ground for the speculations of the Jaina *Kavi* (poet) *Muni* (sage) and *Paṭṭadharin*. (ecclesiastic) of the type of Kunda-Kunda Āchārya.

KALIDAS NAG

The Matsya Purāna—A Study. By V. R. RAMACHANDRA DIKSHITAR, M. A. (University of Madras, Madras. Re. 1)

This short but painstaking study of the *Matsya Purāna* consists of six chapters which deal with its origin in flood-legends, its date, Indian polity and architecture as disclosed in it and a study of the Tamil version, the *Machcha Purana*. The Puranic tradition of India requires to be more carefully explored for purposes of Indian cultural history, and therefore the book under review is welcome.

By far the most important point discussed is the legend of the Flood. The author makes a rather superficial study of the well-known versions of the legend in India, Sumer, Babylon and the Hebrew canon but arrives at the acceptable conclusion that "the Hebrew version had the Babylonian for its basis; Babylonian the Sumerian and the Sumerian the Indian version" (p. 14), and would locate the place of the flood in South India. He would have profited in this study from the observations on the subject made in H. P. Blavatsky's *Secret Doctrine*.

The great Flood had several meanings, and...it referred...to both spiritual and physical, cosmic and terrestrial, events: as above, so it is below. The ship or ark—*navis*—in short, being the symbol of the female generative principle, is typified in the heavens by the Moon, and on Earth by the Womb: both being the vessels and bearers of the seeds of life and being, which the sun, or Vishnu, the male principle, vivifies and fructifies. The First Cosmic Flood refers to primordial creation, ... But the terrestrial Deluge and its story has also its dual application....The "Deluge" is undeniably an *universal tradition*. "Glacial periods" were numerous, and so were the "Deluges," for various reasons. Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent

Deluges—the earliest of all being dated by them 850,000 and the last about 100,000 years ago. But which was *our* Deluge? Assuredly the former. (S. D. II, 139-40-41)

In the Symbolism of every nation, "the Deluge" stands for chaotic unsettled matter—Chaos itself: and the Water for the feminine principle—the "Great Deep"...Now Vishnu is the divine Spirit, as an abstract principle, and also as the *Preserver* and *Generator*, ...Vishnu is shown in the allegory as guiding, under the form of a *fish*, the Ark of Vaivasvata Manu clean across the waters of the Flood. (S. D. II, 313)

Similarly the attention of the author may be drawn to the far-seeing remarks contained in the work, as regards the causes of "Deluges" which are mentioned by him on pp. 11 f.

This question is still an open one. [One must take into account] the effects of nutation and the precession of the equinoxes, [besides] a change in the position of the axis of rotation....Tradition, taking into no account the difference between sidereal and geological phenomena, calls both indifferently "deluges"....The cataclysm which destroyed the huge continent of which Australia is the largest relic, was due to a series of subterranean convulsions and the breaking asunder of the ocean floors. (S. D. II, 314)

The author has some interesting observations to make about the origin of the *Matsya Purāna*. After examining the "Fish" legends in India, he states that South India was the original place of the Purāna and "it would appear that the floating legend was reduced to writing for the first time in South India." Apart from the question whether this view could be considered conclusive, it has to be conceded that this Purāna displays larger acquaintance with the Dekhan and South India (Dravida Desa) than

any other. Regarding divine incarnation, the summing up that "every *avatara* represents a distinct stage in the story of evolution of life," and that "Vāmana is representative of the sub-man of the anthropologists" is not a new or original theory of the author, as will be clear from the following extract from *Isis Unveiled*, II, 275:—

In this diagram of avatars we see traced the gradual evolution and transformation of all species out of the ante-Silurian mud of Darwin and the *ilus* of Sanchoniathon and Berosus. Beginning with the Azoic time...we pass through the Palæozoic and Mesozoic times, covered by the first and second incarnations as the fish and tortoise; and the Cenozoic, which is embraced by the incarnations in the animal and semi-human forms of the boar and man-lion; and we come to the fifth and crowning geological period, designated as the "era of mind, or age of man," whose symbol in the Hindu mythology is the dwarf—the first attempt of nature at the creation of man.

In chapters II and V the writer is at some pains discussing relative dates with a view to show that the *Matsya Purana* shows systematic copying from the *Vayu Purana* which "is a much earlier composition from the point of view both of its matter and form." (p. 127) It may be pointed out in this connection that the Purānic contents are truths traditionally transmitted from times immemorial, and a comparative examination of passages or sec-

tions, however carefully it may be done, cannot lead to any positive result in this regard. As *The Secret Doctrine* (I, 306) has it, "The Puranas are written *emblems*" (Italics mine). Every name in them "has to be examined at least under two aspects, geographical and metaphysical." As regards the date of the compilation of the *Matsya Purana* the author says cautiously enough that it is to be spread from the third or the fourth century B. C. to the third century A. D., that is before the rule of the Guptas when the Puranic list stops—a conclusion that does not cross the view generally held and is palatable to Western orientalists.

The political theories and ideas contained in the Purana appear to be only a replica of what is usually found in works secular and religious, dealing with the subject. The chapter on architecture is interesting, for it is believed that the sections of the *Matsya Purana* bearing on this science form the ground work on which the classical works on *Silpa-sastra* are based. No more useful purpose seems to be served by the study of the Tamil Version of the Purana than to show that it is entirely based on the original Sanskrit, being in parts either a paraphrase or abridgement, and is a work of the sixteenth century after Christ. Here and there, through the discussion is noticeable the defect of citing a doubtful authority for clearing one's doubtful points. To cite only one, and the best, example, the author of *Outline of History* cannot be taken and used as an authority either on evolution or on geology.

S. V. VISWANATHA

Japanese Buddhism. By SIR CHARLES ELIOT (Edward Arnold, London. 42s.)

I cannot share the confidence in the superiority of the Europeans and their ways which is prevalent in the West. ... In fact European civilisation is not satisfying, and Asia can still offer something more attractive to many who are far from Asiatic in spirit.

Thus wrote Sir Charles Eliot.

Dispassionate, critical, with no hint of mysticism in his nature but sympathetic in his study of Oriental religions, he has written *Japanese Buddhism* as complementary to his magnum opus, *Hinduism and Buddhism*. Unfortunately he died before the completion of his task, and the last

chapter is written, and written extremely well, by another hand. As there is no indication in Sir Harold Parlett's "In Piam Memoriam" that any amplification or change in the plan of the book was contemplated, we may perhaps express regret that so much space is devoted to Buddhism in India and China that his treatment of Japanese Buddhism concludes with a study of Nichiren. We must turn to an earlier book, Dr. A. K. Reischauer's *Studies in Japanese Buddhism* if we would learn something of that religion in Japan to-day. Within the limits prescribed Sir Charles Eliot has written a valuable contribution to the subject, and has followed his history of Japanese Buddhism by a detailed account of the sects and their doctrines.

When the King of Pekche (Korea) sent a mission to the Emperor of Japan in 552 he introduced Buddhism to that country with a memorial which included the words: "This is the most excellent among all doctrines but it is hard to understand." That Korean king attempted to fulfil Buddha's saying: "My Law shall spread to the East." In Japan it spread rapidly. It became native, individual, for the Japanese have always known the art

of transmuting what they borrow. Buddhism during its history in that country underwent so many changes that at times we must associate it with parody and travesty. It was made to blend with Shinto. It had the simplicity of Amidism, no more than an act of grace, and the deep mysteries of the Shingon sect founded by Kobo Daishi, and in its esoteric form associated with the two Mandaras. The Spartan discipline of Zen was twisted into a prop for militarism. Nichiren, "the most striking example of religious enthusiasm that Japan has to offer," sought to create a Universal Church. It was an excellent idea, but his militant attitude and intolerance of those who differed from him were remote from the Sutra of the Lotus of the Good Law upon which he based his teaching. He claimed to be a reincarnation of Viśiṣṭacāritra and at the same time maintained that "The Nembutsu is hell: the Zen are devils: Shingon is national ruin and the Risshu are traitors to the country." We ponder again the words: "My Law shall spread to the East." In Japan that Law was too often distorted, the Way of the Buddha shrouded in the mist of metaphysicians and fanatics.

HADLAND DAVIS

The Creed of Kinship. BY HENRY S. SALT (Constable and Company, Ltd., London. 5 s.)

A certain school of literary critics calling themselves humanists has of late attempted to cast a stigma on humanitarianism; Mr. Salt makes us again conscious of the detestable narrowness of spirit embodied in that effort. He is so imbued with a sober and magnanimous sympathy with all things living that we are almost persuaded to believe "humanitarian" and "humanitarianism" to be the finest words in the language. Authors dealing with this theme are apt very often to surrender their minds to their feelings; not so Mr. Salt: his sweet reasonableness, his serene good hum

our, his acute perception of the strong points—when there are any in his opponent's case—these never desert him; they give his writing a charm and persuasiveness to which few readers could be insensible. Once, he recalls, a cynical journalist described him as a "compendium of the cranks". He glories in the appellation; he is the champion not of this or that particular cause but of every cause that strives to alleviate suffering and extend the area of kindness in this unhappy planet. "It would be amusing, were it not rather sad," he observes, "to note how afraid the reformers sometimes are of each other, socialists of zoophilists, zoophilists of socialists, or pacifists of both. Thus the creed

which is to come includes a number of beliefs that are at present held separately, if at all; whereas my argument is that it is only when they are held as one that they can be understood..... The real 'crank' is not the man who studies these matters collectedly, but the man who, except here and there, practically refuses to study them at all."

His book is thus a statement of the creed which, according to him, underlies all movements aiming at social reform: the creed, namely, that the basis of any real morality must be the sense of kinship between all living beings. From this point of view he surveys the whole range of issues which tend to be treated as "fads" from socialism and pacifism to vegetarianism and the abolition of vivisection. It would serve no purpose to enumerate the topics discussed in

his lucid and fervent pages. Suffice it to say that whether he is pleading against blood sports or flesh eating or the squalor in which at present millions are condemned to live, he presents his case with unvarying candour and cogency. Besides, the tranquil optimism which pervades his reasoning exerts a quiet influence on the reader. "Civilization," he says, is a phrase, a manner of speaking; it is in fact "quite a rude state as compared with what may already be foreseen." If mankind has in general abandoned cannibalism and outgrown the rough justice of the "eye for an eye" stage, is it too much to hope that in the centuries that lie ahead it would renounce with equal success the subtler forms of cruelty and intolerance that to-day characterise human and sub-human relationships?

K. S. SHELVANKAR

Anti-Christ. By JOSEPH ROTH (William Heinemann, Ltd., London. 7s.6d.)

Anti-Christ is the work of a novelist of international reputation, and may be described as a tract for the times, though it is written with an artist's feeling for æsthetic form. It describes experiences in the War, at Hollywood, in Soviet Russia, Geneva, Hitlerite Germany and other scenes of "front page news interest," and achieves an effect of objective simplicity by the well-worn method of endowing the imaginary narrator with the mental detachment of a visitor from another planet—although, in this case, he is an ordinary working journalist.

As a portrayal of Occidental civilization in many evil and inhuman aspects, the book is largely true and sometimes of penetrative effect. Because of its pretentious scope, however, and its religious—even eschatological—tone and manner, we are entitled to ask whether it really clarifies the spiritual problems raised by Western culture. Is this conception of Anti-

Christ a true diagnosis or delineation of the working of evil in contemporary civilization?

Herr Roth himself appears, at the outset, to have intended some definition of the predicament of man in the Age of Science. He has tried to present Hollywood as, in some sense, the essence and nemesis of our culture, elaborating the idea that the projected forms of human beings on the cinema screen acquire greater reality than the men and women themselves. The analogy is suggestive: for we know that civilization tends to compel every individual, from ruler to menial, to play a role, and the actor is increasingly sacrificed to the part he must play, but the idea is not well developed, and its applications appear somewhat far-fetched. Nor are we given any definite conception of the Satanic as it works in the heart of modern man. Instead, Herr Roth exposes various evils, of avarice, sensuality, national prejudice and æsthetic pride in their latest manifestations, and the effect is somewhat diffuse. We are left with

the impression that modern evils spring more from weakness than ill-will, from soft brains rather than stony hearts, a depressing picture of muddle-headed benevolence impotent before bewildering problems. The more sinister working of the Evil Will is vaguely suggested but never clearly detected.

Such a picture does not justify its apocalyptic title. Anti-Christ is a conception as definite as that of Christ. Just as Jesus attained to Christhood, Krishna attained unity with Isvara or Gautama attained to Buddhahood, even so the meaning of Anti-Christ is that an individual may work to attain that infernal state—may will to transmute all the light of consciousness into the power of egotism. And it is true that the decadence of the West is due to the activities of those individuals who are using science, industry, finance and politics as so many veritable cults of Anti-Christ: true also that the temptation to do so is intense, and felt in some degree in every heart. But while Herr Roth depicts various symptoms of this supreme illusion and

perversion of will, he does not diagnose their cause. His account does not trace all delusions to the one father of lies, nor connect all evils in one intelligible Satan. The Enemy escapes him.

Is this because Herr Roth's standpoint is not so perfectly impartial as his style seems detached and aloof? The so-called "Aryan" persecution of the German Jews has left traces of emotional emphasis in his description, for which one can sympathise and make allowance. But we ought not to have to make allowance. Such a work as this demands, for its perfection, a more complete *vairagya*.

To assume this seat of judgment, aloof from race, caste, creed and sex, an artist must first have freed himself from all affinity with his own race, at least as regards the work.

For these reasons, Herr Roth's book, however humane, is yet all-too-human, and though it may be widely read and is worth reading, its rank is only that of a brilliant pamphlet.

PHILIP MAIRET

Edward Stuart Talbot and Charles Gore, Witnesses to and Interpreters of the Christian Faith in Church and State. By ALBERT MANSBRIDGE, with an Epilogue by the Archbishop of York (J. M. Dent and Sons Ltd., London. 3s. 6d.)

The author writes of two bishops who were pillars of the Church of England during the last fifty years and whose full biographies are soon to be published. They were contemporaries who had very similar careers and in many respects supplemented each other. A chronological table gives events in their lives side by side with outstanding occurrences in Church and State at that time.

The character sketch of the two men is acute and penetrating, but one wishes that more space had been

given to what these two leaders of the Church in England lived for and achieved. The title of the book describes them as "Witnesses to and Interpreters of the Christian Faith in Church and State." One would have welcomed an account of how two bishops witnessed to and interpreted the Christian Faith during the last few years of bloodshed, economic turmoil and oppression, more especially because there is a growing feeling that leaders of the Church do very little to apply the principles of Christ—the principles of non-violence and peace—to the problems of the day. But of these matters we are told nothing. The book closes with an excellent three-page Epilogue by the Archbishop of York, and is enlivened with fine illustrations.

BHARATAN KUMARAPPA

Music To-day. By JOHN FOULDS (Ivor Nicholson & Watson Ltd., London. 10s. 6d.)

One of the most important, and one of the most neglected, poets of to-day, Mr. F. Victor Branford, has proved in the only effective way—by doing it—that in spite of the contemporary chaos of western thought, it is still possible to write magnificent metaphysical poetry. In *The White Stallion* he expresses profound and splendid conceptions in tremendous music and imagery, so that for the right readers (who must be few at present) that book is a landmark of modern literature. It is destined certainly to attract increasing attention as the hubbub of contemporary fashions and faked intellectual reputations dies down. And I have been sent back to it by a recently published book written by a distinguished composer.

Mr. John Foulds has probably set up a landmark in the history of music. He has intricated (if the verb may be allowed) western musical æsthetic with a sort of semi-mystical science of mind that is oriental in its sources. He appears as a herald rather than a discoverer, and his part is to remind critics and all who pay attention to music of the influences that have been spreading in the west for perhaps half a century through work done by such researchers as Maud MacCarthy, to whom he pays a special tribute in the Postscript to his book.

I do not set up as a serious critic of oriental wisdom and I believe much of the so-called "occult" literature has been crude mumbo-jumbo. Any serious propagandist like Mr. Foulds must be handicapped by the antagonis-

tic atmosphere to genuine studies which have to use some of the "occult" terms for mental and spiritual experiences, and one could not be surprised if musicians preferred even more emphatically than was justified his forcible and stimulating criticism of the practical aspects of music. There is some excuse for those who think that so experienced a musician should stick to his own subject, for on modern composers and questions of musical technique he is more adequate and to all but the already converted more convincing than in his treatment of the things that are not perceived by the physical senses alone.

Mr. Foulds however has a sincere and fervent belief in the importance of the occult realities involved in the creation of music, and for readers of THE ARYAN PATH his attempt to expound his convictions in this direction will be the dominant feature of a fascinating book. His knowledge of musical literature enables him to quote with discretion great composers on their own psychic experiences, in support of his more explicit statement of the spiritual realities corresponding with the sound patterns that weave beauty out of physical "pitch," "tone," "rhythm," and so on.

Although in other directions he has many true things to say about borderland aspects of music, such as its therapeutic effects, the theosophical reader will find of main interest Part Three, "Towards a Musical Aesthetic," wherein Mr. Foulds boldly adventures into classifications of spiritual planes,* the nature of genius, of rapture, of "prāna," of the key-note and vibration of the individual, and cognate matters.

* Any careful student of Theosophy perusing this Part III will have no difficulty in concluding that Mr. John Foulds has drunk somewhat deep at the muddy waters of pseudo-theosophy. If he had taken as much pains with H. P. Blavatsky's *Isis Unveiled*, *Secret Doctrine* and other writings as he seems to have with those of pseudo-"theosophists," to use his own term, he would have succeeded in gleaning and garnering truth about his subject. His present source of information about the septenary classification, etc., is pseudo-theosophical and distorted. This is not said to adversely criticize Mr. Foulds, for whose hopes and aspirations we have respect. We write in justice to pure Theosophy, genuine Occultism, and true Mysticism, and also with a hope that people like Mr. Foulds and Maud MacCarthy avail themselves of the information and hints to be found in the body of knowledge which H. P. Blavatsky called Wisdom-Religion.—EDS.

The nature of physical and psychic vibrations is a subject closely related to music which has received some attention in Europe in our time, largely owing to the extended study of oriental psychology, and in view of my opening remarks, it may be of interest to note that Mr. Branford was for many years an invalid incapable of any work or any physical movement—a consequence of serious injuries received during the War—and his two remarkable volumes of poetry, *Titans and Gods*, and *The White Stallion* were the rapid creation of brief periods of intense activity before the next relapse into complete apathy. Lying on his back, conscious but externally inactive for so long, he virtually thought him-

self back to a more active and fit condition, and in describing his experience to me he declared that he seemed to become aware of the inner secrets of his own being and of the nature of life. This knowledge he was able to perceive best in terms of vibrations. He became aware of his own vibrations and the effect upon him of the vibrations of others. Much of his poetry gives a philosophical vesture to the searching intuitions that came to him by such concentration.

There seems to be here a remarkable illustration in the sister sphere of poetry of the truths about creative energy in music that Mr. Foulds so earnestly, and for a professional musician so boldly, strives to communicate.

R. L. MÉGROZ

CORRESPONDENCE

A CORRECTION

I have just received a copy of the May number of THE ARYAN PATH and in glancing through my own article notice a rather unfortunate mistake which occurs in the second column of p. 311, last sentence of the top paragraph, where the ending "crown of his teaching." should have the addition, following a comma instead of a full-stop, "as having all a peculiarly personal derivation and satisfying a peculiarly personal need." It is unfortunate because it is this omitted phrase which gives the sentence its meaning, and which in large degree *underlines the special point of the article!* As the sen-

tence stands people must read it that I am saying that It is hard not to view Murry's insistence etc., his presentation etc., and his determined denial of self-responsibility—these three things—as the crown of his teaching. Whereas what it means and originally said is that It is hard not to view his insistence etc., his presentation etc., and his denial of self-responsibility as the crown of his teaching—these three things—as having all a peculiarly personal derivation etc., (as above). It was just the *personal* nature of these things I was trying to insist upon. *Herts, England.* GEOFFREY WEST

ENDS AND SAYINGS

"———ends of verse
And sayings of philosophers."

—HUDIBRAS

Professor C. A. Campbell has performed a distinct service in writing an able and reasoned analysis of the problem of suffering, in the April issue of *Philosophy* (London). Regarding the problem as "essentially a problem in philosophical theology"—and we must note he means Christian theology—he plays "the not very congenial part of destructive critic." But he plays it admirably and in concluding remarks: "It is a gloomy picture that I have been painting. But looked at from the point of view of 'pure reason' is it not a pretty gloomy reality?" It certainly is.

Professor Campbell, at the very outset, asserts the fact that "the most influential philosophies of the present age, for example, have almost nothing to say on the subject—and there is no reason why, on their metaphysical principles they should say anything." We must not, therefore, expect from the article any positive instruction or guidance. But it clearly sets forth probable answers and shows how they do not stand the test of analysis and reason. The author examines the view of an all-wise God as active dispenser or passive witness of suffering; also the proposition of whether suffering can be justified on the ground of its disciplinary value, and comes up against "sufferings which are not a discipline

of the Soul but the Soul's very destroyer"; and considers the possibility of suffering in earth-life being compensated for by happiness in the hereafter.

In the course of this examination he approaches the boundary of the sphere of eastern thought:—

It may be pointed out to us that at least most of the sufferings which so distress us are the result of the wickedness of the human race. . . . The remedy for our ills is, in short, in our own hands. It is absurd for man to regard as ground for impeaching the goodness of God evils for which man is himself responsible.

His rejection of this view has a moral all its own. He seems unwilling to part company with his belief in a Father-Creator because he prefers to "*adhere to ordinary religious postulates*" (italics ours). He says:—

It really seems impossible (if we adhere to ordinary religious postulates) not to lay the ultimate responsibility upon God Himself.

Looking upon free-will as a gift from God instead of as a power unfolded in man during the long process of evolution, he is not able to accept the eastern view. It is true that neither in western theology nor in western philosophy is there a satisfactory answer to the problem of suffering; but in Indian philosophy, especially Buddhist, there is. The doctrine of Karma fully and satisfactorily

gives an explanation, but generally speaking, it is not acceptable to westerners because Karma implies dethronement of the Personal God, the Almighty Creator, the All-Wise Ruler of the world. That does not mean that Buddhistic philosophy is atheistic. It proves the necessity of an absolute Divine Principle in Nature. It only refuses to accept any of the Gods of monotheistic creeds. With the Christian theists "Divine Providence tempers His blessings to secure their better effects," which Karma—a sexless principle does not.

The Buddha solved the problem of suffering tracing its course to the very source, and so was able to offer the remedy. The Four Noble Truths—Sorrow, the Cause of Sorrow, the Cure of Sorrow and the Way to Enlightenment are too well-known to be dwelt upon here. But very many westerners want a solution of the problem without discarding the false belief in a Personal God. They are not called upon to become agnostics, much less atheists, but Karma does call upon them to recognize the truth of pantheism and to become Gnostics.

The Eastern view may be presented thus: Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering and death. Nature has an antidote for every poison and her laws have a reward for every suffering. The real evil however proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity

then alone is the true source of evil. It is neither Nature nor an imaginary Deity that has to be blamed, but human nature made vile by selfishness. When we work out the causes of evil, tracing them to their origins, we have solved, let us say, one-third of the problem of evil; this is due to excessive indulgence of the appetites which are natural to the human kingdom, such as food, sexual relation, etc. After making due allowance for such evils that are natural—and so few are they, that the whole host of western metaphysicians can be challenged to call them evils or to trace them directly to an independent cause—it may be pointed out that the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity, ever since that cause became a power, is religion,—under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the greatest curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity. The sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of truth, morality, and universal charity, the altars of these false gods.

But will this eastern view be acceptable to the ordinary western mind steeped in notions either religious or scientific?